

Israelis shocked by Sir Alec's speech

From our Correspondent
Jerusalem

That perfidious Albion has run true to form is the general reaction of Israelis to the Cairo speech of Sir Alec Douglas-Home, the Foreign Secretary, who was in Egypt on a three-day visit at the beginning of this week. Sir Alec said in Cairo on Monday that Britain considered Israeli withdrawal from the occupied territories a vital requirement for Middle East peace.

He went on to express disappointment that Israel had not made a commitment on withdrawal to match Egypt's "unequivocal and specific commitment to sign a peace agreement with Israel on the basis of withdrawal."

Official sources were not reacting publicly until the full text of

mentations earlier tried to suggest, Sir Alec was hopeful of acting as the "neutral" friend of both sides, in contrast with the committed attitude of the other three members of the Big Four (USA, USSR and France), he has effectively blocked this possibility by his speech.

His call for Israeli withdrawal from all the occupied territories goes further than any British Government spokesman has gone in the past. Indeed, it is pointed out here, it goes further than the Security Council resolution itself (No. 242 of November, 1967), of which the British proudly claim authorship.

While the Israelis will now seek full clarification of Sir Alec's views (your correspondent understands that one of Sir Alec's top officials had planned to visit Israel this week after the conclusion of the Cairo talks), there seems little room for doubt that the Israelis now have only the USA to rely on.

This is not a very comforting fact at a time when Washington is playing hard to get.

In London, Dr S. Levenberg, the chairman of the Board of Deputies' Eretz Israel committee, called an emergency meeting of the committee to discuss Sir Alec's Cairo speech.

The chairman of the British Section of the World Jewish Congress, Mr Jacob Halevy, sent a telegram to the Prime Minister, Mr Edward Heath, on Tuesday, protesting at Sir Alec's speech.

The Zionist Federation also protested at Sir Alec's remarks.



The shaded areas show territories occupied by Israel in the 1967 Six-Day War.

Sir Alec's speech was received, but privately they were no less dismayed by what is seen here as a clear and calculated espousal of the Arab cause by the British Government.

If, as some British com-

U Thant gives last report

From our Correspondent
United Nations

U Thant, the United Nations Secretary-General, on Tuesday put most of the onus for reactivation of the Jarring mission on Israel and linked Soviet Jews' right to leave Russia with the Arab refugees' right to return home.

At what he said was his final annual pre-General Assembly press conference — he unequivocally ruled out any possibility of remaining in office after this year "even for a month." U Thant said that Mr Jarring's mission "depends on certain factors, including a more positive response by Israel to his side-mission of January 6."



The New York cards sent by American universities in America in the late 1960s and early 1960s. They were part of a collection of 200 such cards in the possession of the American Jewish Historical Society at Brandeis University in Cambridge, Massachusetts. Right: A 1966 Sabbath service. Left: Talmudic ceremony.

Kennedy sees Mrs Meir

From our Correspondent
Jerusalem

Senator Edward Kennedy of the United States expressed support for further supplies of American Phantom jets to Israel when he arrived here on Tuesday for a three-day study tour of Israeli health insurance schemes after a similar tour of England. At the Hadassah Hospital, he spoke to wounded Israeli soldiers.

During his stay, Senator Kennedy met Mrs Golda Meir, the Israeli Prime Minister; Mr Abba Eban, the Foreign Minister; and Mr Shimon Peres, the Communications Minister, for political talks. He also toured Jerusalem with Mr Teddy Kollek, the Mayor.



The New York cards sent by American universities in America in the late 1960s and early 1960s. They were part of a collection of 200 such cards in the possession of the American Jewish Historical Society at Brandeis University in Cambridge, Massachusetts. Right: A 1966 Sabbath service. Left: Talmudic ceremony.

Security Council will discuss Jerusalem

From our Correspondent
United Nations

Despite earlier reports that she had dropped the idea, Jordan has finally requested a Security Council meeting on Jerusalem.

Jordan had originally agreed a relatively mild solution with the United States which was expected to vote for it, but the extremist Arab States, notably Syria and Libya, put pressure on Amman to shelve it.

Israel will be going into the Security Council meeting fully prepared to cite chapter and verse about what took place during the Jordanian occupation of East Jerusalem between 1948 and 1967, hoping to turn the meeting into an indictment of Jordan instead. But Israel is likely to be isolated diplomatically, with even Washington backing the Jordanian resolution, as it did in 1969.

America is trying desperately to limit the debate to Jerusalem, but will probably be unable to. The Arabs are preparing to lay the entire Middle East conflict on the table.

The Syrians have already prepared the groundwork for a protest against Israeli activities in the Golan Heights area and Egypt

may bring up Israel's demolition work and transfer of refugees in the Gaza Strip.

Libya wants an outright condemnation of Israel on all counts — withdrawal, the Arab refugees, and so on.

Commenting on Jordan's request for a Security Council meeting, Israel's UN representative, Mr Yosef Tokash, called it "a frivolous attempt to use the UN for the purpose of diverting attention from Jordan's internal and inter-Arab difficulties."

Israel has conveyed to the United States her concern at Washington's association with a draft Security Council resolution criticising Israel's activities in East Jerusalem and calling upon her to desist from further such acts, cables our Jerusalem correspondent.

Israel's Ambassador to Britain and a number of other countries have been instructed to convey the Foreign Ministry's view that the Jerusalem debate could have an adverse effect on the processes of quiet diplomacy and compromise the chances of reaching a Middle East settlement.

Action against strikers

From our Correspondent
Jerusalem

An embittered and angry Mrs Golda Meir — associates say the Israeli Premier has been visibly shocked by what she considers irresponsible behaviour of Israeli workers who have staged strikes in vital services — on Sunday pushed through the Cabinet new anti-strikes legislation. This will bar strikes in all State and essential services after the signature of agreements between employers and workers.

The legislation is being drafted by the Ministers of Labour and Justice and the Civil Service Commission in consultation with the Histadrut (Labour Federation). It will be brought before the Knesset as soon as possible which will probably mean yet another emergency session of the Knesset. There was one on Monday called at the demand of the Opposition to discuss the "sanctity" in labour relations. The house voted down a Cahn (Horticultural Alignment) motion demanding compulsory arbitration and agreed to await the Government's measures.

In the heated two-hour debate the Cahn leader, Mr Menachem Begin, roused the Opposition with his charge that the country was entering into a state of war where everybody was fighting everybody else.

Sunday's Cabinet meeting, with only the two Mapam Ministers opposed, passed anti-strikes legislation against compulsory agreements in State and essential services. It should be

Missile sites

From our Correspondent
Jerusalem

Egypt is constructing new missile sites along the canal sector on the west bank of the Suez Canal. These are two miles from the water-side and just behind the Egyptian forward positions.

These missiles would be capable of hitting places like Suez and other major cities.

USA Refused Jews told to convert

From our Correspondent

Converts to American Judaism who inquire in Israel are always Jewish Agency that their conversion could be in question. This has provided as part of a grant of data on Israel potential emigrants to.

However, when a student investigated by the Agency official here, no steps further.

When I posed as a grant to Israel with a Reform convert, he suggested that my go to an Orthodox to undergo a conversion. He added: "You might go through another ceremony."

Mamzerim 'scandal'

From our Correspondent

The situation created by claiming people to be bastards was a scandal. Golda Meir, the Israeli Prime Minister, declared here on Tuesday that she said that it was a misfortune for our rabbis has emerged in the Jewish people's consciousness to norms devised 2,000 years ago. (See article page 4.)

Messianism

From our Correspondent

A former Israeli has admitted taking his service in order to do missionary activities and soldiers and Reserve soldiers leaving the Army of these activities.

CALENDAR

Friday, September 17, Sabbath begins at 18.00. Saturday, September 18, Sabbath ends at 18.00. Sunday, September 19, Day of Atonement. Monday, September 20, New Year's Eve. Tuesday, September 21, New Year's Day. Wednesday, September 22, Second Day of Atonement. Thursday, September 23, Rosh Hashana. Friday, September 24, Second Day of Atonement. Saturday, September 25, Sabbath begins at 18.00. Sunday, September 26, Sabbath ends at 18.00. Monday, September 27, Day of Atonement. Tuesday, September 28, New Year's Day. Wednesday, September 29, Second Day of Atonement. Thursday, September 30, Rosh Hashana. Friday, September 31, Second Day of Atonement.

NOTABLE DATES

1728: New Year in the Jewish calendar. 1897: Day of Atonement. 1948: Independence Day. 1967: Six-Day War. 1971: Current year.

JEWISH CHRONICLE

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Friday, September 24, 1971 Tishri 5, 5732

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New missile threat by Egyptians

From MAIER ASHER—Tel Aviv

Although the Suez Canal region has been quiet for the past following the shooting down by Egyptian missiles of an Israeli transport aircraft and a subsequent Israeli Air attack with new missiles on Egyptian positions, the Egyptian military sources believe that the shooting down of the

aircraft with the loss of seven men parachuted to the ground was a direct challenge by the Egyptians to Israel's air supremacy in the eastern bank of the Canal.

The Egyptians apparently want to demonstrate that their air force could reach targets well within the Israeli-controlled territory. The Israeli Air Force was more than ready to meet the challenge. The depth of the Egyptian attack was estimated at 12 miles. Mr Yosef Tokash, Israel's UN representative, said the Egyptians were "warlike and provocative."

At first claimed that she was a direct challenge by the Egyptians to Israel's air supremacy in the eastern bank of the Canal, the Egyptian attack was more than ready to meet the challenge. The depth of the Egyptian attack was estimated at 12 miles. Mr Yosef Tokash, Israel's UN representative, said the Egyptians were "warlike and provocative."

Both Israel and Egypt have given a promise to the United States not to break the ceasefire. There was a perceptible drop in tension when the Egyptians remained silent following the Shrike-strike.

(Mrs Meir warns USA, page 2)

No war, says Yigal Allon

From our Correspondent
Oslo

There is no reason to fear the outbreak of a major war in the Middle East, in the view of Mr Yigal Allon, Israel's Deputy Premier. He told a press conference here that neither of the two main parties to the conflict in the area had the capacity to wage such a war.

He was on a five-day visit to Norway last week as the guest of the Government.



Yigal Allon, Deputy Premier of Israel, is shown in Jerusalem by the author of the article. The author was in Israel with him to report the country's health services.



An Israeli soldier looks at the wreckage of an Israeli Air Force Strato-cruiser shot down in Sinai by Egyptian missiles 14 miles inside Israeli-held territory. Seven of its crew were killed and the eighth parachuted to safety.

Bomb put in Long Island synagogue

From our Correspondent
New York

All 2,700 members of the congregation vacated Temple Israel (Conservative) in Great Neck, Long Island, on Monday during the Rosh Hashana services while police bomb squad experts removed a chemical time-bomb hidden in a plastic pill container in the boys' lavatory.

Police officials detonated the device in a near-by park. They said it "had a blasting effect equivalent to one stick of dynamite."

Two juveniles aged 13 and 15 were charged with the attempted bombing. They turned out to be members of the congregation and part-time students of the religious school.

Police had been called to the religious service by an official of the congregation because firecrackers had been found in the congregation's car park and building. A subsequent search produced the bomb.

False alarm in Sydney

From our Correspondent
Sydney

Hundreds of worshippers continued to pray while police, firemen and synagogue officials searched the Sydney Great Synagogue for two bombs during the morning Rosh Hashana services on Monday. But no bombs were found.

Within minutes of the fire brigade receiving an anonymous telephone warning that the bombs had been planted, police advised synagogue officials and a search of the building from basement to roof began.

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Israelis spend relaxed Rosh Hashana

From our Correspondent
Jerusalem

Hundreds of thousands of Israelis took to the roads to spend Rosh Hashana in Galilee, at beach resorts and on camping sites. Hotels, guest houses and hostels were full of overseas tourists as well as vacationing Israelis and the holiday mood was well portrayed by the thousands of green and orange tents which mushroomed in the different centres.

Yet some 30,000 people prayed at the Western Wall in Jerusalem and synagogues all over the country reported that they could not admit more worshippers even for standing because they were so full.

Hundreds of overflow services were quickly arranged to meet the requirements of worshippers.

About 25,000 people walked to the brook of Silom (Shiloah) near Jerusalem on Monday for the ceremony of Tashlich, the symbolic throwing of their sins into the water, while others crowded on to the beaches in the resorts and the banks of the Yarkon River for similar observances and prayers.

900 petition Kremlin

From our East Europe
Correspondent

More than 900 Soviet Jews, the largest number ever to do so, have signed a petition seeking the right to emigrate to Israel. The petition was presented to the authorities in Moscow this week, according to the New York Times.

Half the signatories of the petition, which was in the form of an open letter addressed to Soviet leaders and the UN General Assembly, live in the Republic of Georgia. The remainder are from 20 different Soviet cities.

Girl killed

From our Correspondent
Jerusalem

An Arab girl was killed and ten people injured when a hand grenade was thrown at a group of American tourists at Herod's Gate in the Old City wall last week. Police arrested 15 suspects.

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FOOD FOR THE JEWISH POOR: (page 8) Supplement

CLASSIFIED ADVERTISEMENTS BEGIN ON PAGE 32

From RICHARD YAFFE—United Nations

Long-rumoured differences between Israeli Premier, Mrs Golda Meir, and her Foreign Minister, Abba Eban, have been

**From our correspondent
Jerusalem**

In addition, 9,000 Israeli who had been living abroad for some time also returned during the year.

**From our Correspondent
Jerusalem**

of the suggestions put forward by

If makes

re of enemies of Israel through-
out the ages."

liberalizing Jerusalem
that the Israelis should
congregate once a year
next year in Jerusalem

From GEOFFREY D. PAUL—Jerusalem

... Jewish omigrants, it is

End of a journey to freedom. An emotional greeting by relatives for Soviet Jews newly arrived in Israel

The absorption centres themselves clearly need some re-think-

the shop nearest to her home. It did not really matter where you purchased. Prices were fixed and non-adjustable.

But Israel, with its corner

And the language, too, is a

Every new immigrant wave has

"We don't really complain all that much," said a professor, here for nearly ten months, and still having trouble mastering Hebrew. "I suppose that it is just that we

From ELI MAISSI—Paris

even though she has now federated with Egypt and Syria and one of the main declared aims of

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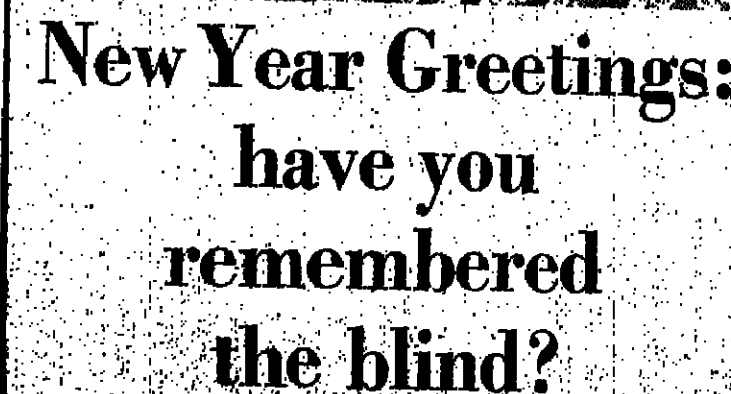
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Young Liberals lose public support

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for Herut

and has set up branches in London, Liverpool, Leeds, Manchester, Cardiff and Glasgow. It has also established a youth group and a women's section.

Israel to accept any interim or final settlement except one which Israel accepts as safeguarding her right to live in peace within secure and recognised boundaries free

Nelther the pro-Arab faction.

nated Sir Karl Cohen, of Leeds, as its delegate to the conference. Both PZ and the Israeli Labour

AJA sets up home affairs committee Orthodox reject peace plan

Jewish Chronicle **Withdrawal threat**
Mr. Michael Kinchin-Mac

meeting
objections
Jewish Chronicle
the heart

London whose members have accepted a voluntary embargo on the exports from November 1947 coinciding with the JPA's...
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...Chief Rabbi and The Haham...
...to have requested...
...wards leaders to refrain...

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The life and death of Jewish charity committees

Jewish Chronicle Reporter

They have names that sound like "pop" groups—You 4 Me, New Look Oracle, Orange Mellow Foundation, Alpha Beta Gamma, Desert Dons, Eager Beavers. But they are, in fact, only half-a-dozen of the numerous charity committees at present helping to fill in the blank evenings and week-ends of London's Jewish youth while raising thousands of pounds for worthy causes at home and in Israel.

Many new committees have sprung up in the past year and true to their swinging names they try to present a swinging image. Once it was enough to rock and roll or dance the twist at charity committee dances and socials; today a discotheque seems to be obligatory if a committee is to compete successfully with its chief rivals, the commercial dances and disc clubs of the West End.

Some of London's charity committees are "old-timers," with a long and proud history of fund-raising. Others emerge for a while, enjoy a brief moment of frantic popularity and then settle into oblivion.

Some of the latter are killed by their own success, I am told. They

And themselves unable to cope with the large numbers they attract, or they start to rest on their laurels, or their best committee members marry each other, drop out and are not replaced.

Usually it is the younger age group committees that lead this transient existence. Committees for the older set, once formed, tend to survive.

Most of the committees catering for married people are attached to some specific charitable organisation—the Ravenswood Foundation, for example, has over 20 affiliated aid committees in various age groups. The "older set" are generally more conservative and traditional in their fund-raising methods.

But such newer gimmicks as sponsored walks occasionally creep in and the South London Ravenswood Aid Committee recently organised something called "Vicars and Tarts," no details of which are available, but which was apparently a huge success.

Then there are the committees that stick to just one activity and do it supremely well. An outstanding example is Ali's Fogel's Charities Theatre Group, which puts on original musicals such as "The Teltelbaum File" and "Merry of Arabia," so far raising over £100,000.

The younger committees, on the other hand, prefer novelty and the most popular committee is that which can provide something out of the ordinary.

When the Ort Aid Group recently held a series of celebrity



Audio-visual entertainment at a charity meeting in Finsbury.

lectures by leading personalities in show business queues stretched half-way down the street and hundreds of young people had to be turned away. One lecture, by Peter Sellers, in which he expounded some unconventional views on drug-taking, was even widely reported in the national press.

"The great difficulty is finding new things to do," the spokesmen of every young charity committee I investigated came up with the same problem.

The Arcadians, a successful and long-standing committee which raises a great deal of money for the Alyn Hospital for Crippled Children in Jerusalem, is planning a series of lectures by show-biz celebrities and recently organised a showing of the controversial sex education film, "Growing Up," which was understandably well patronised.

A much newer committee, "Dynamic WEB," formed only a month ago to raise money for Magen David Adom, is planning parties in unusual venues, such as riverside inns and clubs.

"We want to be original and give our members value for money," Mr Ivor Perl, the chairman, told me. "Charity committee dances often cost about £1.50, which is ludicrous. We charge much less and we provide plenty of food."

Week-ends away

The plum achievement for any committee is either to obtain a really large private house for a party or else to be the first to organise an event in a brand-new discotheque.

Where originally seems to flag is in the choice of venue for the occasional week-end away from home. During the recent bank holiday several young charity committees went away for the week-end and all went to Bournemouth. I asked committee spokesmen whether a less hackneyed holiday spot might not prove more attractive.

"People are like sheep," Mr Perl explained. "They go where everyone else goes and they are conditioned into going to Bournemouth. They go there with a view to seeing all those people they would normally see at home... It's the West End transferred to Bournemouth."

Asked about "cultural" activities, the organisers tend to look uneasy and to explain that they occasionally have a guest

speaker to talk about the for which they are working, that they are planning a musical evening some time in the future.

Most of the young people attend the committees in business. "University type" was told, prefer to see leisure activities in B'nai B'rith in the Zionist societies.

There are some charity committees, however, which are young people with wider interests. The Arcadians, for example, provides a varied social and cultural programme, as does Marylebone Jewish Society, other long-standing charity committees affiliated to the Federation of Jewish Communities.

High wedding rate

Both the Arcadians and MJS are examples of young committees that have succeeded in their high wedding rate—this, after all, is one of the main reasons for its people's committee—there is a sense of continuity among members.

The committees mentioned all cater for the mid-20s group. I was told that there is a shortage of charity committees for this age group and a "tapped reservoir" of potential members.

But what makes people join charity committees in the place? It is not simply that they are dedicated fund-raisers.

"Mostly they are attracted to the homey atmosphere of parties as compared with the commercial discotheque," a spokesman of You 4 Me told me.

"Young people have a lot of money to spend these days and weren't for the charity committees many of them would go to commercial clubs. It's a lot more fun to go to a party organised by a charity committee and the parents are so you get a happier atmosphere."

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Off-on Kol Nidre appeal Birmingham

From our Correspondent

Gera Hill Synagogue, Birmingham will support the Kol Nidre appeal for Israel on Friday.

An unprecedented move the synagogue council met for the first time in a fortnight and decided to hold a special meeting. The meeting had, after a long debate, decided that it should be in the synagogue's best interests to hold the appeal this year. It was last year's appeal, for any cause ever held at Gera Hill and which raised £1,000, should be a once-and-for-all.

A donation of £100 to the new home for aged Jews being built in Birmingham has been contributed by the Double M Investment Club, which has just been wound up.

The second, extraordinary, meeting of the council was convened after the Rev Sidney Gold, chief minister of the congregation, had attended a JPA

Hotel licence dispute

From our Correspondent

Manchester application for a kosher meat licence for the Manchester Hotel led to a stormy meeting of the Shechita Board last week. At the end of a heated debate the proceedings were adjourned on the casting vote of the president, Mr Jack

Gold, of the licensing committee, Mr Livshin, asked the meeting to elect the executive committee's recommendation that a licence be granted to the hotel. The licensing committee's main reason for its refusal was the acute shortage of kosher staff.

The committee's attitude runs counter to the Beth Din's approval of a licence. Mr Sydney Neudorfer, vice-president of the board, said that the licensing committee had created a "dangerous precedent" by "flying in the teeth" of the Beth Din's decision.

Southport plea for youth

From our Correspondent

Southport has found a method of bringing younger people into active work was made at a meeting of the Southport Jewish Representative Council held at the town hall last week.

The constituent groups—the Synagogue, the Congregation, the Jewish Home, and the Committee—all reported that their officers were all in the town and that they wanted new blood to take over from them.

Shechita

Shechita and district Jewish Synagogue held its first Shabbat service, conducted by Mr Alan

Shechita talks planned

Jewish Chronicle Reporter

Wholesale and retail kosher butchers are to be asked to meet the secretary of the London Board for Shechita, Mr Jack Brenner, to discuss plans to promote the sale of kosher meat.

This step is being taken to help halt the steady decline in the amount of kosher cattle slaughtered over the past six years.

The reason for the decline is uncertain. Speaking at a board meeting in London, Mr M. W. Dorn, the president, said it was difficult to tell how much of the downward trend could be attributed to prices and how much to "deviation from kashrut."

He stated that complete dictation of a complete radical look had to be taken at shechita services and the regionalisation.

The first coffee morning organised by the Shechita Synagogue will be held at Wilson Synagogue Assembly Rooms, 22, 24, towards a fund for providing a regular family kiddush or improving amenities.

The Middlesex New Synagogue will be holding its first coffee morning at the synagogue on September 27. The event is being organised by Mrs A. Marcus.

Achdut plans to expand

From our Correspondent

Achdut, the Manchester-based Zionist movement, is preparing to expand into Western Europe. The founder and national chairman, Mr Norman Feingold, was the guest speaker at the European conference of Achdut young leadership held in Brussels to stimulate the organisation's growth in the Jewish communities of Europe.

Also taking part was Mr Maurice Geller, chairman of the Achdut Kaddimah Committee in Manchester, along with delegates from Zurich, Geneva, Paris, Amsterdam and Antwerp.

Since it was founded in Manchester 10 years ago, Achdut has become an important part of the JPA and the Zionist scene. It has since expanded to London, which already has 10 committees and to several other provincial centres.

Truly Progressive



Mr Jeremy Jessel and Miss Susan Magrill, who were married at the Brighton and Hove Liberal Jewish Synagogue. The groom's father is the deputy-president of the Union of Liberal and Progressive Synagogues and the bride's the vice-chairman of the Brighton and Hove Liberal Synagogue.

Exeter upholds shechita curb

From a Correspondent

The borough of Exeter health committee has decided to support the call by the town council of Exeter for legislation to "humanise" shechita. The appeal to press for such legislation was made to all local authorities in the country.

Exeter has a Jewish community of 70 but no shechita. The present community, founded in the 1720s, has been greatly reduced in size in recent years. Before the Expulsion of Jews from England in 1290 there was an important Jewish settlement in the town.

More Home News on pages 17, 28, 31 and 39

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focus

Yom Kippur penitential



Our Father, our King,
We have sinned before thee.
We hide nothing; excuse nothing.
We confess that we have sinned.
We have wandered from the old paths,
Flung off the burden of our past
And the chains of our covenant,
And sought the easier ways.
Our Father, our King, bring us back in
perfect repentance unto thee.
We have fawned on great men in their
castles
And the rich in their golden cities.
We have scorned the poor
And those who sit in darkness.
We have taught our children
To value wealth and title
More than the love of God, or the treasures
of our tradition,
Or the simple goodness
In the heart of man.
Our Father, our King, remember that we
are but dust.
We have closed our eyes against war
and hate and famine,
We have closed our ears to the anguish
of the world.
We have closed our lips, and stay silent
When the black man is reviled and the
burnt child is betrayed.
Our Father, our King, erase in thine abun-
dant mercies all the records of our guilt.
For the sin we have committed in leaving
the ancient ways
And quenching the candles
That burned for our fathers;
For the sin we have committed in loving
gold and rank
More than we love the saint and scholar;
For the sin we have committed in reject-
ing these our brothers
Who travel a different road
To the same receiving God.
For all these, O God of forgiveness, forgive

us, pardon us, grant us remission.
For the sin we have committed in de-
caying our pampered bodies
While ignoring the empty soul
And the heart's nakedness;
For the sin we have committed in mak-
ing out homes
Less than the tents of light, the
shrines
Our mothers built in darker days;
For the sin we have committed in leav-
ing our groping children
To wander young and alone in the
darkness
Without guidance, without faith, to
their own God.
For all these, O God of forgiveness, for-
give us, pardon us, grant us remission.
For the sin we have committed in walk-
ing mute
Through the pitiless world, deaf and
among pitiless men
While newer victims are derided and
deprived;
For the sin we have committed in turn-
ing our backs
When old men dream in the dark and
lonely fade in silence,
And the stranger dies in the wither-
ed barley field,
And the cottage burns in the scorched
shattered meadow;
For the sin we have committed in shed-
ding blood
Though we had no choice
If our children were to live and our
ancestors survive
And our orchards flower again, and
golden city
Return to David and the God of his
ancestors.
For all this, O God of forgiveness, for-
give us, pardon us, grant us remission.
And forgive the world
That has sinned against us.

CAPITAL PROTECTION AND GROWTH Inn on the Park

London 6 October, 1971

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Sir Henry d'Avigdor-Goldsmid, Bt, DSO, MC, MP (Walsall South)

Programme

THE FORMATION AND PROTECTION OF CAPITAL—A COMPREHENSIVE APPROACH

Oliver Stanley Barrister-at-Law, Grey Dawes & Co. Ltd.

CAPITAL GAINS TAX—THE CURRENT SITUATION

Mrs. Hilda Wilson Barrister-at-Law

ESTATE DUTY—THE PRESENT POSITION

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In quest of new prayer

The sublimity of the traditional liturgy for the Days of Awe is widely acknowledged but it has not prevented further liturgical creativity.

In the quest for greater relevance to the contemporary situation a number of attempts have recently been made both to introduce new prayers (generally in the vernacular) and to reinterpret some of the older ones. After all, many of the most popular hymns and prayers of these days were composed by devout authors with more or less the same aim in mind.

An attitude which frowns on every innovation can lead only to liturgical stultification. Or, as the rabbis say, for prayer to be recited with *kavanah* ("concentration") it is necessary for "something new" to be added. A few examples of such fresh treatment should be quoted.

The new Liberal Prayer-Book, "Service of the Heart," has a section for the Sabbath of Repentance. The prayers in this section are moving and unexceptionable in themselves but they offend against the *din* which forbids confession of sin, the recitation of the Thirteen Attributes and *Asinu Malkem* on the Sabbath (except in the case of the first two, when Yom Kippur falls on Shabbat).

This is more than a mere quibble. The particular *din* is concerned with the preservation of the special Sabbath mood of tranquillity, serene trust and self-acceptance, so that even on the Sabbath of Repentance the explicit mention of sin and atonement is avoided.

Things that are right and proper and highly significant in their place strike a jarring note when they are in the wrong place. But, but we would not dream of singing it to the words of Kol Nidre.

The USA has published an excellent small volume entitled "Yearnings," edited by Rabbi Jules Harlow, containing prayers and meditations for the Days of Awe. Among the pieces in the collection is an interpretation of the famous *unetaneh tokef* hymn which seeks to overcome the theological difficulty in the original of an implied divine threat.

It reads: Who shall be tormented by the fire of ambition and whose hopes shall be quenched by the waters of failure;

Who shall be pierced by the sharp sword of envy and who shall be torn by the wild beast of resentment;

Who shall be strangled by insecurity and who shall be stoned into submission.

But *teshuva*, *teshuvah*, *teshuvah* and *teshuvah* have the power to change the character of our lives. Therefore let us resolve to repent, to pray, and to do good deeds so that we may begin a truly new year.

Is it dishonest to read into an ancient hymn thoughts that were not intended by its composer? Surely it is not, since poetry is capable of yielding more than one idea and the essential message of repentance is conveyed in the new interpretation.

A presentation of Hamlet in modern dress may or may not be successful but it cannot be accused of tampering with either the words or the spirit of the text.

It still seems more honest, if we have difficulties, to give up the hymn altogether, but since it looks as if *unetaneh tokef* has come to stay, by all means let us engage in reinterpretation.

The Confession in "Yearnings" calls attention to sins we really do commit:

For the sin we have committed by not crying out for peace and

for the sin we have committed making guns easily available.
For the sin we have committed by ignoring the poor and the sick.
For the sin we have committed by outdo each other in the wealth.

For the sin we have committed by closing our hearts and neighbourhoods to others and for the sin we have committed by teaching children to lie through our attitudes.

For the sin we have committed by dropping our children's services instead of praying them and for the sin we have committed by confining life to the synagogue.

Some of the sins in the typically "American" but easily think of "British" less severe which can be substituted.

A new prayer is being written for Soviet Jewry.

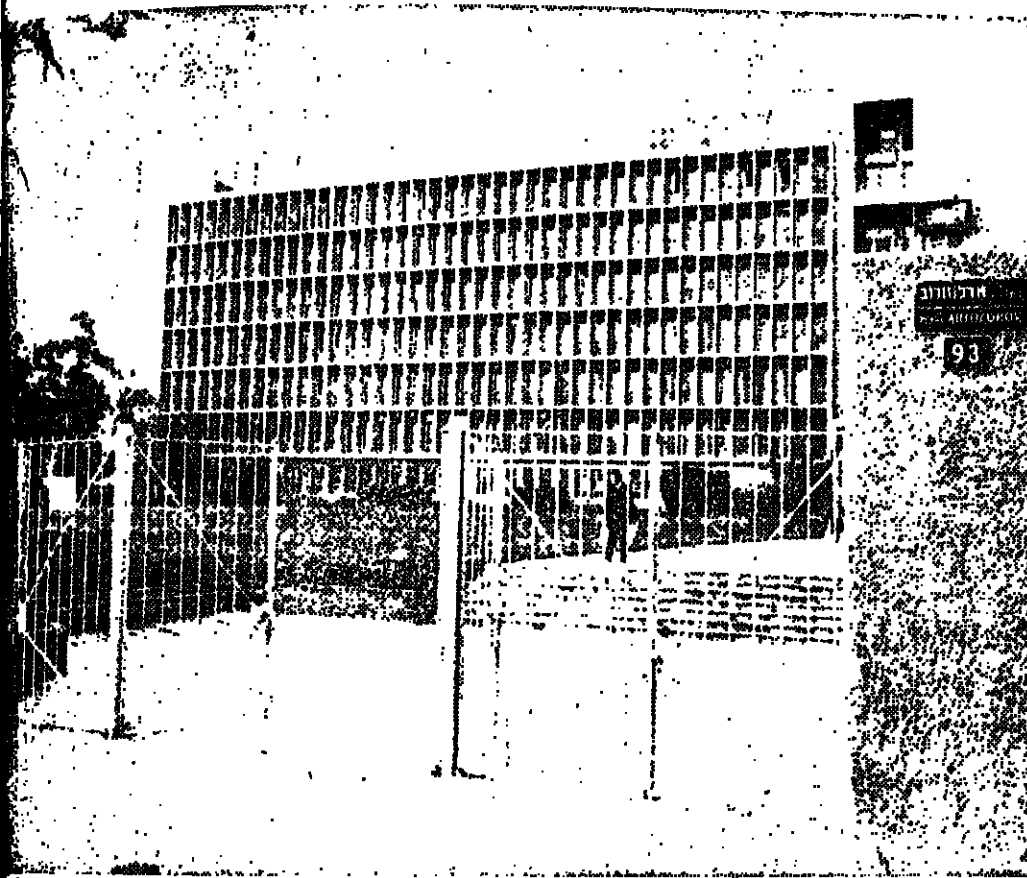
May the Almighty bless and sustain them, as he sustained us with the May He grant them the power to maintain a life of freedom, with dignity, and pride. Until that day we be their voice, and prayers of their hearts heard in the councils of nations in every corner of earth, as in God's Presence.

All efforts at bringing vitality to the liturgy, whether welcome, wholly or partly successful or even unsuccessful, process itself is evidence of a Jewish people still speaking through us.

"Yom Kippur penitential" is a constant on the Jewish calendar. PAMELA MELNICKOFF, a graphic artist, is a resident of the Warsaw ghetto, from the collection of Alexander Ben-Zion.

SPOTLIGHT ON HISTADRUT

Troubled labour



The imposing Histadrut head office building in Tel Aviv, known locally as "the Kremlin"

Labour troubles afflicting allied nations have led to Israel. GEOFFREY AUL, our Jerusalem staff correspondent, analyses the role of the Israel Labour Federation.

It is a decision to press ahead with labour legislation to legal strikes, Israel's Labour Federation has been forced into what every Israeli has for a long time: that the Federation is more than a union.

But the bigger the Histadrut grew, whether as employer in its own industries or representative of "workers who live by the sweat of their brow" (as they are called in the constitution), the larger and more cumbersome became its administrative apparatus and the further it retreated from the sweat and blood of the worker.

But in recent years the Histadrut has found itself less and less able to deliver. The bureaucratic chain of command has become too cumbersome, the ability to co-ordinate the national interest and the interest of individual worker too difficult of achievement.

It is the workers' committees and not the Histadrut which now manipulate the labour force. In some, in fact in most, instances they act responsibly. But it needs only a handful of militant leaders to bring about a total shut-down of a vital factory or service, and success in one instance breeds demand for action in another.

While the Histadrut must bear a considerable part of the blame for the current anarchy in labour relations (the trade union department accounts for almost the smallest slice of its budget), the Government, too, has failed in a field where its failures are many: public relations.

There has been no attempt to spell out in clear, easy-to-understand terms just what the problems of the economy are and how the Government is tackling them. The Finance Minister, Mr. Pinhas Sapir, appears on television like a grand vizier, talking of the balance of payments and the Gross National Product.

But to the semi-literate factory hand, or Lyda's luggage porter, sitting in a steaming bus while the shiny new cars race by him down streets of shops packed with goods he will never be able to afford, the message is meaningless.

Lunch at the theatre, and make your evening complete.

Inn on the Park
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PROFILE

Kibbutz for privacy

The theory was fine. Away from the communal life of the kibbutz, Lynne Reid Banks, she would be able to write more and her husband, sculptor, Chaim Stephenson, could concentrate on his sculpting. Private life was what was needed, for a year at least.

So they moved into an intensely private, privileged house in a secluded, tree-lined road in a middle-class suburb of south-west London. There, when they have the time, they sit and contemplate the collapse of a theory.

The point about living privately, they have rediscovered, is that so much time is spent in public places like shops. Who, after all, goes out to get the groceries on a kibbutz?

In particular, they have found that children have very little conception of privacy.

Adel, 5, Gillon, 4, and Omri, 3,

bolter with the demands of the market.

His wife is different. She wants him to have an exhibition in London and is working on it now. "I was raised in a professional school as far as acting was concerned," she said, "and it has carried over into my writing. I don't feel that my writing has succeeded, that what I have written is any use, until it has been bought and read by people."

She is now getting herself more organised and is settling down to write. "I write better," she said, "when I'm in some degree of nostalgia. I'm in the middle of a novel about England now but I have no doubt I shall take the heroine to Israel. I'm very nostalgic about the kibbutz now."

It would appear that she misses the privacy.

DAVID NATHAN



Lynne Reid Banks and Chaim Stephenson in their London studio

A new lease of life—thanks to a Surgeon's skill



The financing of training programmes and major research undertaken by the Royal College of Surgeons of England is a formidable task. The need for the College to maintain the standards of surgery is vital. The training and experience required by the Surgeon today is more precise and scientific than ever before. To continue with this training and its essential research work in such fields as Arthritis, Blindness, Cancer, Cerebral and Coronary Thrombosis and Organ Transplantation, the College looks to your generosity. Please help in any way you can; gifts, covenants, legacies to: Appeal Secretary, Royal College of Surgeons of England, 85/43 Lincoln's Inn Fields, London WC2A 3PN.

"He is a member of the Association of Artists in Israel and he should have three days a week off to sculpt but he never takes them."

They have been here two and a half months. "I'm just getting under way," said Stephenson.

He comes from Liverpool and was one of the founder-members of Kibbutz Yasur where he took his non-Jewish wife to live in 1952. He works here under a small, plastic corrugated canopy which projects a little way over the garden from the sitting room french windows. It will be cold in winter.

"I feel more at home in Israel," Stephenson said. "The ideas are the same wherever I am and I am only concerned with the things that are in my head so I don't have to bother about what is fashionable."

"I hate people who run galleries and are concerned with all the paraphernalia of selling. The beauty of being an artist on a kibbutz is that you don't have to

Royal College of Surgeons of England

ATV



The 16th Annual General Meeting of Associated Television Corporation Limited was held in London on 23rd September, 1971. The following are extracts from the Statement by the Chairman, Lord Renwick of Coombe, K.B.E., for the year ended 28th March, 1971:

This has been another highly satisfactory year; and one that holds great promise for the future.

Seeing in mind the current buoyancy in advertising revenue and the reduced rate at which the Levy is now operative, it is possible to view the future of the Network Company with a degree of confidence that would have been quite unthinkable a year ago.

For the third time in its history, your Corporation has been honoured by the Queen's Award for Export Achievement.

ATV Centre

The ATV Centre in Birmingham, of which the Network studios occupy a third of the total site area, is in itself a major piece of civil development. It represents an investment in excess of £12 million. The whole complex of office block, hotel, exhibition hall, restaurant and shops will be revenue earning by 1973.

Stoll Theatres

ATV is proud of its position in the theatrical world. Stoll Theatres under the chairmanship of Mr. Prince Littler has enjoyed a most excellent year. In total, half-a-million more tickets were sold at the box office than in the previous year and the profit figure improved by £96,000.

Music

ATV is equally proud of the position which it occupies in the world of music and music-publishing. The new management of your wholly-owned subsidiary company, Northern Songs, is certainly to be congratulated on its success. Moreover, the jointly-owned company, ATV-Kirshner, has now established a world-wide organisation that is trading profitably in 14 countries.

Similarly, Pye Records which has steadily earned an increasing share of the disc market shows continuing improved results. Every year more gramophone records are being sold. The profit figure for music and records of over £1,800,000 is substantially higher than earlier it had been felt safe to estimate.

Independent Radio

Finally, for the future development of the Corporation, ATV has announced that it will seek to be active in Commercial Broadcasting as soon as legislation permits. ATV will both apply for a licence in its own right and in conjunction with newspapers, and will be ready and equipped to supply full programme services to other operators.

Summary

The Group, now widely diversified within the whole field of entertainment as well as in property, is both more securely based and more capable of further development than ever before in its history.

Management and Staff

I will close by saying on behalf of the Board how grateful I am to members of Management and Staff at all levels in Birmingham, Epsom and London, as well as to our Corporation colleagues abroad in New York, Toronto, Sydney, Paris and Lausanne.

COMPARATIVE FIGURES	1970 £'000	1971 £'000
Total Group Turnover	38,713	37,831
Net Television Advertising Revenue	13,818	14,255
Less: Levy	4,534	3,885
Group profit before tax	5,301	4,914
Dividend Cost	2,709	2,709
Profit after tax and outside shareholders' interests	3,860	4,319
Earnings per 'A' Ordinary 25p stock unit	10.37p	11.54p
Total shareholders' funds	26,350	27,936

HIGHLIGHT SPORTS LTD.

(Allison Jane and Scrooge)

Extracts from the Chairman, Mr. Sydney Solomon's report on the year ended 31st March, 1971:

"It gives me pleasure to present, once again, record figures of turnover and profits.

These results have been achieved against a background of uncertainty as to trends in the fashion industry and an economic climate which has exerted continued pressure on margins.

During the year we entered the menswear field with Scrooge Ltd. which, although contributing very little to the results for this period, has made a significant impression on the market.

We are now settled in our new Warehouse and Group Distribution Centre at Harbid Hill, a move which has been effected with the minimum of disruption.

Whilst at this stage, I am not in a position to offer a profit forecast, I am confident that next year I will again be reporting further increases in turnover and profit."

The Chairman has outlined his right to profit dividend.

Highland Sports Ltd., 1/5 Poland Street, London, W.1

FINANCE AND INDUSTRY

Sellers just about have the edge

By our City Editor

The only surprising feature about the present fall in stock market activity is that it has not come sooner. Profits on shares have come thick and fast during the summer and the current slowdown is nothing more than expected, if only a little later in coming.

Prices always fall faster than they rise simply because of the temptation of taking profits. Therefore it says something for the present firm undertone that markets have stayed so relatively high while selling has been absorbed.

Another encouraging feature is that dealers reported virtually no heavy selling except, of course, of individual stocks driven lower by other factors. The current trend of business is still a healthy two-way affair with the sellers just about having the upper hand.

Just how long the present situation will last is difficult to say. But with the undertone remaining firm and the economic news still relatively cheerful, plus the absence of any significant bout of selling, optimism is the key note in the city these days.

All that jobbers want now is the reappearance of a few of the big city institutions with even modest buying orders. That would surely signal another upswing in prices.

A second interim dividend of 6 per cent, making 11 per cent so far, is reported by Star (Great Britain) Holdings. The equivalent payment was 8½ per cent. The 12 months ended March 31 yielded group revenue before tax of £4.03 million after deducting pre-acquisition profits, against £1.74 million. But Star explains that this big rise in profits does not include any contribution from Great West International Equities nor an expected £163,000 contribution from associate, Centre Hotels (Cranston). The appropriate figures will be included in the group's full

accounts which will cover 19 months.

With these additions Star shares at 213p took a very useful long-term proposition.

Mr William Lee, chairman of R. & J. Puffman, feels there is every indication that the group will at least maintain the 80 per cent dividend total on the capital as enlarged by the recent one-for-five scrip issue. As regards the current trading, Mr Lee confirmed at the annual meeting that all sections had substantially increased business, which led him to forecast a pre-tax profit of more than £450,000 compared with £383,000. Meantime,

the expected signing of a new acquisition has been completed but Mr Lee said it would soon be final.

The profit projections of man add a new attraction to shares which now stand at 140p.

Mr Stuart Young, chairman of Beutality, looks forward to a record year in 1972. The long-term policies of expansion, diversification, attention to sales markets and continuous improvement of existing products are proving successful, he says. Trading has started "strong" during the present year with a commitment for furniture and other goods for the first quarter "strong". Young also expects the new policy of property development, gaining shortly with an office construction in Brentwood, to be an important role in the development. As regards the Common Market will be a much wider market for the products.

The Beutality shares look valued on the latest information. Current price is 109p. [Prices quoted are those on Wednesday.]

BUSINESS AFFAIRS

Mr H. Van Vlymen, chairman of Scot Meat Products, confidently expects current-year profits to "significantly exceed" the £1 million achieved in 1970-71. In the first 26 weeks ended July 3 profits rose to £878,000 from £501,000 and the second interim dividend is two points better than forecast at 12 per cent and there is to be a one-for-five scrip issue.

Mr Hermann Kay, chairman of Kay-Bevna, is overall quite confident of the future. New developments are in hand in the housing division and he sees no reason why the contracting division should not advance further this year. Continued growth is foreseen in car and specialist activities while better news is expected from the brick and steel stockholding divisions.

Pre-tax profits of Scottish Metropolitan Property jumped to £582,000 in the year ended August 13 from a corresponding £355,000. And in raising the dividend from

14 to 15 per cent and announced one-for-five scrip issue the company plans to raise a £1 million loan. A maintained demand on the enlarged capital visaged for this year.

Elblef Company disclosed profits up to £389,000 from its turnover of £1.40 million. £1.84 million, immediate profits remain favourable for the market but the home market is settled. Nevertheless, the total is being raised from 10 per cent with a 17 per cent scrip issue.

Shareholders at the annual meeting of Textured Jersey heard from Mr Henry Knobel, chairman, after four months the company had been making good progress. Knobel said he looked forward to confidence.

Intervin dividend by Lombard Assurance is lifted from a comparable 18 2p per share. A total of 48p share was paid for the whole previous year.

Property bonds in demand

In the present age of increasing competition in the financial sector the property bond movement has come into its own—the attraction of property for even the small investor being the big selling point.

Such is the growing power of property bonds that each month they sell more than the whole of the unit trust movement which boasts more than 280 separate funds.

Property bonds have the unique appeal of attracting both the small and larger investors and their success is reflected in the fact that influential groups like Robert Silk and the Freshwater Group of companies number among those introducing new bonds at the present time.

And there seems no reason to doubt that both concerns will share in the sort of recent success of other property bond companies.

COWAN, De GROOT LIMITED

(Toys, Fancy and Electrical Goods)

Points from the Statement of the Chairman, Mr. E.A. De Groot

Group net profit for extended period to 30th August, subject to tax, at £307,200 represents a new record. Dividend increased to 30 per cent (100p-30 per cent).

Share in Toys and Fancy Goods Division increased during year and continues to show a higher level than last year.

The Electrical Division has contributed a substantial part of total group profits. All sections produced record results and current sales continue to increase.

With the removal of his purchase restrictions and sharing of purchase tax the opening in sales in all divisions should continue. The next twelve months are expected to show a further significant increase in profits.

*** Winner of the shortest world title fight was Al McCoy. He knocked out middleweight, George Chip, in 45 seconds.**

Thing is, did they bring Chip round again with **Lange** smooth, full-bodied, mature scotch? It's the perfect pick-me-up for anyone feeling down.

A better glass of whisky

*Authentic, Guinness Book of Records

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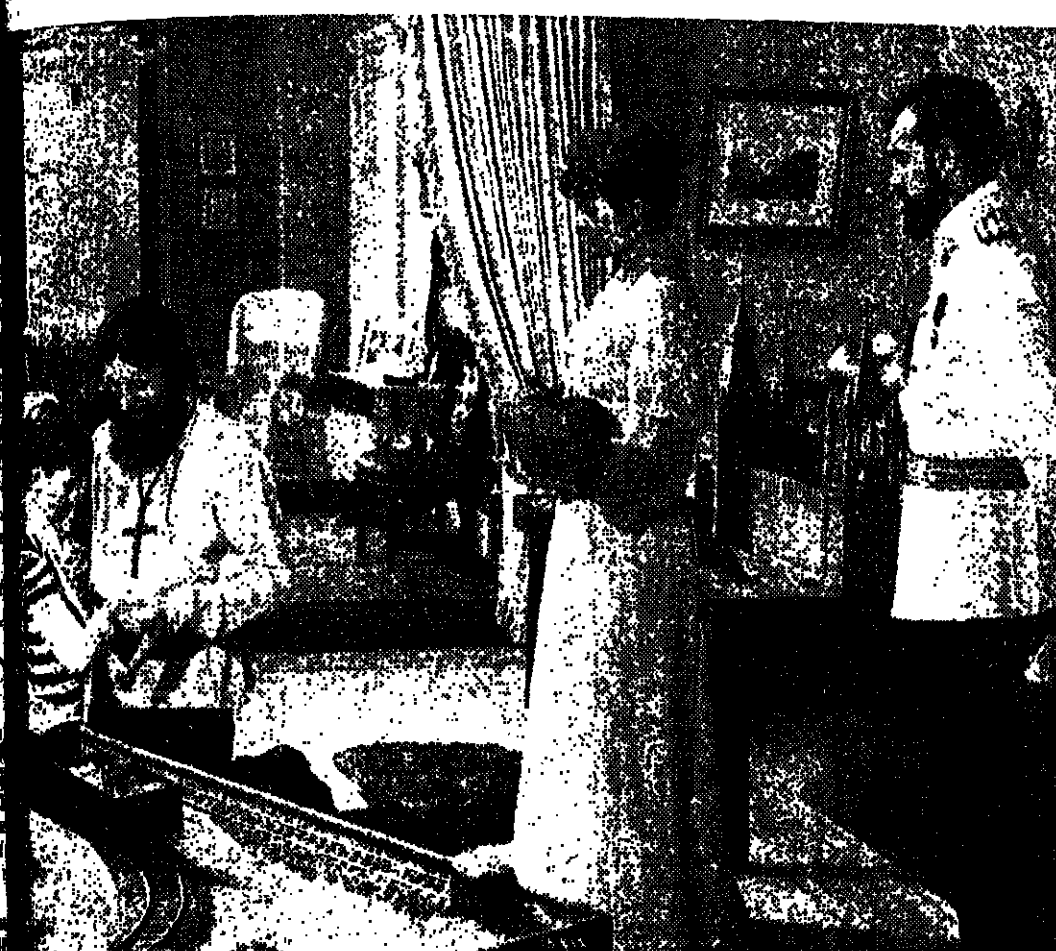
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ENTERTAINMENTS—continued from page 15

Planet—Empress of all Russias



Alexandra stands regally as Tsarina (Tom Baker) on one of the Royal Shakespeare Company and so been selected for the film.

"The irony," said Miss Suzman, "is almost perfect. When my parents heard that I was to play the part they sent me a telegram saying, 'Tail, Empress of all the Russias.'"

"I was once asked if playing Portia in 'The Merchant of Venice' offended my Jewish sensibilities and the answer is that it doesn't. If something absolutely repelled me I'd refuse to do it, but Alexandra was as much a victim of her times as anybody else."

The film deals mainly with her problems of being a German—another irony—because it made her very unpopular. There is not much about antisemitism in the film, though in order to give a picture of Russia at the time there is a shot of a Jewish family being slashed at by Cossacks."

ART

Wicked, heroic, tragic

PETER STONE

At the V. & A. there is an exhibition of The Franco-Prussian War and the Commune in Caricature, 1870-71. Here in four rooms is displayed contemporary comment on a period more than usually wicked, stupid, heroic and tragic, intensified by being localised.

A rigid censorship had only just been relaxed and the cartoonists erupted in a flood of permissiveness, Napoleon III, who suffered from piles and an allegedly faithless wife, with horns and an enema, and the Empress Eugenie lying naked on a billiard table on which the leading statesmen are trying to play. The political in-fighting is satirised with as much venom as you will find in Varumshka.

But the most powerful cartoons are not those that deal with personalities but with deeper issues like war. There are four anti-war cartoons by Daumier that are worth the other 136 put together.

By 1870 he was a very experienced and unrivalled lithographer; he had learned that with a probing, penetrating line and accents rightly placed by chiaroscuro you can be economical and your understatement will be all the more potent.

But Daumier was a genius, and we must be content that so many

of the others had ability and personality. Cham, pseudonym of the Count de Noé, was the best of them. He lampooned civilian life under siege with a humour and sympathy that were instinct in the drawing, which was one with the idea.

There are some German cartoons, naturally from the Prussian point of view, and a good many English, all done by Tenniel for Punch. He does not seem as involved as he was with Alice and there is a horrible feeling of the smugness of those who stand outside the battle and can afford to appear not only righteous but right.

Chelsea choice

Marla Andlpa, who runs the Grecian Gallery at the Chelsea Antiques Fair in the Old Town Hall till tomorrow has a 17th century Russian Ascension of Elijah in soft reds against a faded gold background and a decorative Greek provincial sacrifice of Isaac in greens and reds against gold.

A clock by Ezra Livermore of London is on the stand of Kingston Antiques. It is a miniature lantern clock of 1770 with a verge escapement and alarm.

Katherine Christophers has 16th century German tapestry cushions of Cain and Abel, a 17th century embroidery Judgment of Solomon and a rare Commonwealth pillowcase with Rebecca at the Well dated 1682.

Delehar has an early 18th century Chinese export painting on glass of Charles I. Harriet Wynter has an exquisite all-purpose ivory pocket dial of 1605 and Betty & Vera Vandeker have a Meissen mother and child most unusually joined by a small boy.

Macabre flair

There is promising individuality in the small welded bronzes of 26-year-old John Benjamin at the John Whibley Gallery. He has an unusual sense of the macabre, as in a man taking bites at the trunk of a tree and leaving the fruit, and another man whose elongated arm becomes a jaw turned to devour him. They are not all formalistically as good as these but there is certainly promise here.

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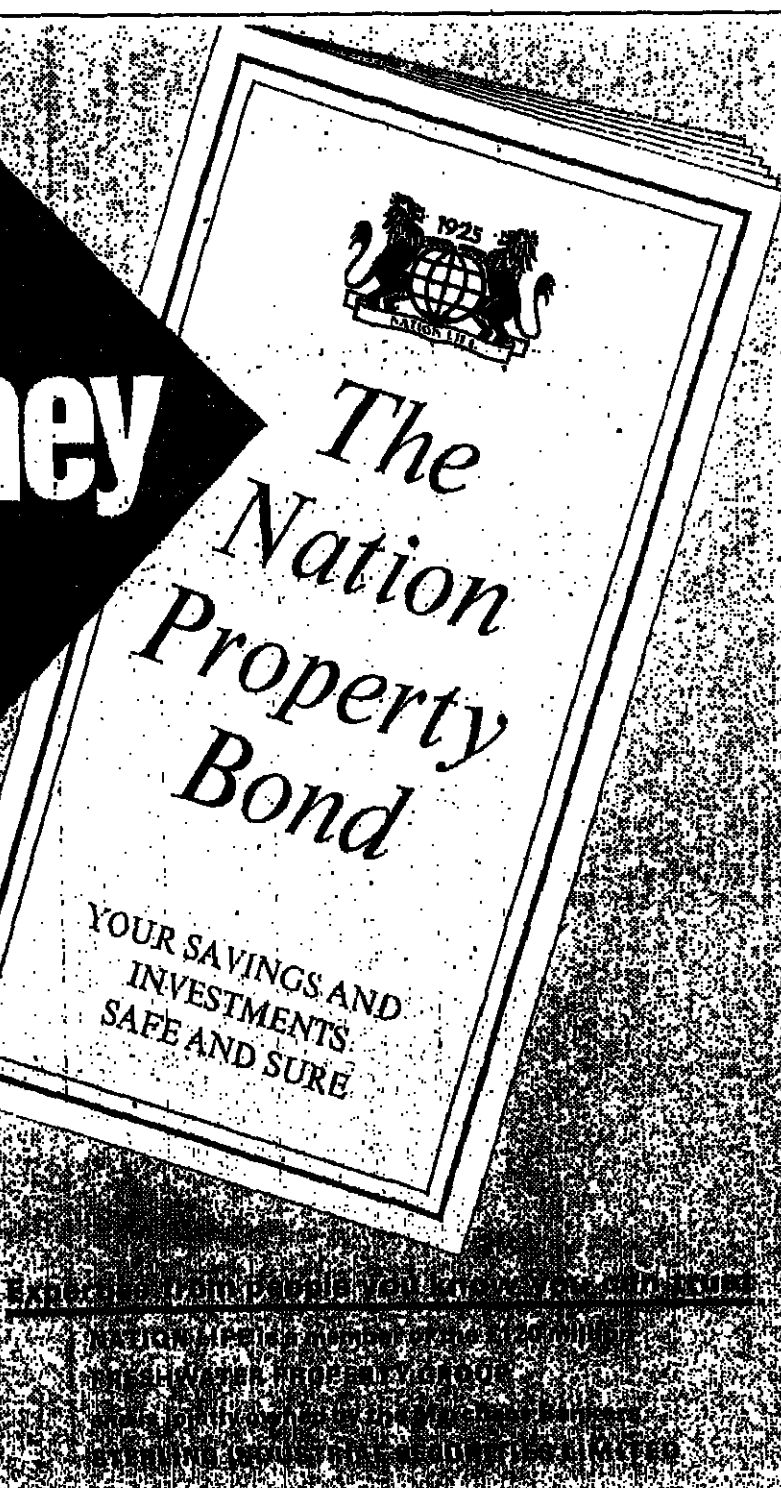
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social and personal

BIRTHS

ALEXANDER—A son, Eyal (יחיאל), was born on September 18, 1971, to Hella (nee Nasser) and Anton Alexander, of 4 Chelwood Heights, Chelwood Road, London, N.W.11. (First grandchild for Mr. and Mrs. John Alexander; and first grandchild for Dr. and Mrs. Peter Rosen.)

BENTLEY—A son, (Richard Paul) was born on Monday, September 13, 1971, at Leeds Maternity Hospital, to Elaine (nee Freeman) and Roger Bentley, of 2 Avon Close, Shadwell, Leeds, 17.

BERMAN—A son (Jonathan Samuel) was born on September 15, 1971, at Wittington Hospital, to Kathryn (nee Buker) and Elliot, of Flat 3, Polden House, Turnfield Road, Cheshire.

BEST—A son (Darren) was born on September 16, 1971, at the Garfield Anderson Maternity Home, to Ingrid (nee Rajbenbach) and Stephen Best, of 28 Secombe Avenue, Keston, Middlesex. (First grandchild for Ruth and Samuel Best; and Phyllis and Arnold Rajbenbach; first great-grandchild for Mrs. E. Solomons and Mr. and Mrs. A. Rajbenbach.)

COBRIN—A son (Lester Simon) was born on September 20, 1971, to Marilyn (nee Pannamon) and Leonard Cobrin, of 80 Tewkesbury Gardens, N.W.4. (A brother for Spencer James, fourth grandchild for Pauline and Peter Pannamon; second grandchild for Babs Cobrin; third great-grandchild for Mrs. Anne Cobrin; eighth great-grandchild for Mr. Max Schwartz.)

DAVIS—A daughter (Almea Jacqueline) was born on Thursday, September 16, 1971, to Lillian (nee Bloomstein) and Roger Davis, (first grandchild for Mr. and Mrs. Sidney Davis; and Mrs. Marie Bloomstein; and another great-granddaughter for Mr. Wolf Yarrow.)

ENGEL—A son (Lawrence Ivor) was born on September 20, 1971, at Queen Charlotte's Hospital, to Janice and Joseph Engel, of 72 West Hill, Wembley. (First grandchild for Nelly and Emil Engel and Frances and the late Louis Bernstein.)

GADIAN—A son (Mure Russell) was born on September 18, 1971, to Susan (nee Harris) and Antony Gadian, of 21 Millington Gardens, Woodford Green, Essex. (First grandchild for Fay and Charlie Harris and Ann and Joe Gadian.)

GOLDENBERG—A son, Bradley Mark (בראדלי מרק), was born on September 13, 1971, to Marilyn and Henry, of 67 Selmon Street, N.W.11. (First grandchild for Shirley and Sam, Arnold and Ada and the late Bruno Goldenberg.)

ILLESIMAN—Twins (Emily Anne and Richard James) were born on September 17, 1971, to Adrienne and Robin Illesiman, (A brother and sister for Amanda, Lucy and Abigail; fourth and fifth grandchildren for Gail and Maurice Gilbert and Til and Roy Illesiman.)

JOSEPH—A son (Jeremy Saville) was born on September 6, 1971, to Jackie (nee Welder) and Anthony J. Joseph in California. (First grandchild for Julian Welder and the late Sylvia Welder; fifth grandchild for Eve and Jerry Joseph.)

LEVY—A son (Mykel) was born on September 21, 1971, to Daphne (nee Willet) and John Levy, of 9 Konein Close, Harrow, Middlesex. (A brother for Rochelle; second grandchild for Betty and Leslie Levy; third grandchild for Fanny and the late Michael Willet.)

MARSA—A daughter (Joanna) was born on Saturday, September 18, 1971, at the Lindo Wing, St. Mary's Hospital, W.2, to Rosemary (nee Brody) and Michael Marisa, of 28 Fairview Place, N.W.8. (A sister for David Benjamin.)

MODEL—A daughter, Deborah Sarah (דבורה סרה), was born on Tuesday, September 14, 1971 (Eilat 24, 5731), to Josephine (nee Porobna-Mendoza) and Norman Model, of 3 Beaufort Court, Somers Road, Barnet, Herts. (First grandchild for Rev. and Mrs. Isaac Model and Mr. and Mrs. Vivian Pereira-Mendoza; first great-grandchild for Mr. and Mrs. Jacob Model.)

PHILLIPS—A son (Simon Bennett) was born on September 20, 1971, to Iris (nee Burney) and Raymond Phillips, of 25 Danehurst Gardens, Redbridge. (A brother for Lauren and Darryl; first grandchild for Florrie and Joe Burney; and fifth grandchild for Lily and Dave Phillips.)

SCHWARTZ—A daughter, Esther Hannah (חנה רחל), was born on Thursday, September 16, 1971, at Queen Mary's Maternity Home, N.W.3, to Bernice (nee Kemp) and Michael Schwartz, of 9 Chesham Avenue, Muswell Hill, N.10.

SHAW—A son (Andrew 'Olive') was born on September 18, 1971, to Sonia (nee Mett) and Richard Shaw, of 12 Woodland Close, Kingsbury, N.W.3. (A brother for Keith Anthony.)

STIMMONS—A daughter (Julia) was born on September 14, 1971, to Tina and Michael Simmons, of 14 Park Avenue, N.W.11.

FORTHCOMING MARRIAGES

MR. L. BISH AND MISS A. S. GERN
The engagement is announced between Leslie Basil Bish, eldest son of Mr. and Mrs. J. Basil, of 42 Farm Road, Winchmore Hill, N.21, and Angela Susan, daughter of Mr. and Mrs. L. L. Gern, of 14 Finchmore Hill Road, Southgate, N.14.

MR. J. C. BOWMAN AND MISS H. PLATTMAN
The engagement is announced between Jeremy, younger son of Mr. and Mrs. David Bowman, of 38 Roundabout Avenue, London, Essex, and Helen, daughter of Mr. and Mrs. Louis Plattman, of 1 Dovedale Avenue, Harlow, Essex.

MR. A. CASHIER AND MISS B. GABUTTA
The engagement is announced between Anthony (Tony), son of Alan and Marian Cashier, of 8 Ashford Court, Cranmer Road, Edgware, Middlesex, and Barbara, daughter of Sam and Betty Gabutta, of 26 Brampton Court, Brimpton Grove, Hendon, N.W.4.

MR. A. B. GOLD AND MISS G. E. COLE
The engagement is announced between Anthony Brian Gold, A.C.A., only son of Vera and Nat Gold, of 28 Lushes Road, Loughton, Essex, and Gillian Elaine, only daughter of Jean and Mosley Cole, of No. 5 Berkeley Court, Cyncoed Road, Cardiff, South Wales.

MR. D. GRANT AND MISS J. J. HYMAN
The engagement is announced between David, eldest son of Betty and Colin Grant, of 107 Dunsinore Road, N.16, grandson of Mr. and Mrs. D. Murray and the late Mr. and Mrs. D. Goldstein, and Judith Julia, only daughter of Sheila and Ben Hyman, of 31 St. Leonards Road, N.W.10, granddaughter of Mrs. M. Morris and the late Mr. J. Morris and the late Mr. and Mrs. S. Hyman.

MR. R. H. JERNER AND MISS G. PARSONS
The engagement is announced between Richard Henry, only son of Mr. and Mrs. L. Jernier, of Brynston Court, London, and Gillian, granddaughter of Mrs. Hilda Spier, of Grove Hall Court, St. John's Wood, London.

MR. D. LACKMAKER AND MISS J. COHEN
The engagement is announced between David, son of Mr. and Mrs. Alfred Lackmaker, of 32 Rotherhithe New Road, S.E.16, and Jacqueline, daughter of Mr. and Mrs. Geoffrey Cohen, of 32 Parklands Drive, Kingsbury, N.W.9.

MR. L. C. SAMUELS AND MISS I. J. WHITE
The engagement is announced between Lawrence Samuels, LL.B., son of Mr. and Mrs. Jack Samuels, of 33 Silverton Way, Stanmore, Middlesex, and Irene, daughter of Anita and Sidney White, of 33 Rosedale Drive, Kingsbury, N.W.9.

MR. R. I. SIKIN AND MISS S. L. LEAMAN
The engagement is announced between Richard, only son of Esther (Tessie) and Joseph Sikin, of 7 Colwyn Avenue, Perivale, Greenford, Middlesex, youngest grandson of Mrs. Jack Berengood, and Stephanie, only daughter of Ray and Anne Leaman, of 9 Forbury Avenue, Stanmore, Middlesex, granddaughter of Mrs. Dora Leaman.

Mrs. E. DAN AND Miss G. NATHAN
The marriage will take place on November 1, 1971, at the synagogue, between Eliezer, son of Mr. and Mrs. Solomon Dan, of Queens Arms, and Gillian, only daughter of Mrs. Sylvia Nathan, and the late Dr. Wilfred Nathan, and the late Dr. Wilfred Nathan, of 15, Wood, Prince's Way, London, S.W.16.

SILVER WEDDINGS
Cousins Nat and Edith (nee Dore) of 15 Highwood Gardens, Clayhill, Harrow, are celebrating the anniversary of their marriage, which was solemnised at Stamford Hill Synagogue on September 24, 1946.

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Guilt shared by all, say chief rabbis

Jewish Chronicle Reporter

Two chief rabbis, broadcasting their New Year messages in different countries on the same evening last week, both stressed the moral responsibilities of the individual in society nationally and internationally.

Chief Rabbi Jakobovits declared that if anyone in society defaulted in his duties everyone was held responsible, for all shared in his guilt.

Chief Rabbi Isaac Cohen, of Ireland, in an apparent reference to the troubles in Northern Ireland, said: "We must be conscious at all times of the terrifying extent of our power. Even a single deed may generate an endless sea of unpredictable effects involving the loss of countless men in a manner more powerful than we are able to master."

"What we do may seem slight, but the aftermath is immense. One individual's single misdeed could be the beginning of a nation's disaster."

Dr. Jakobovits stressed the cardinal Jewish doctrine that we were all accountable for one another. Judaism insisted therefore on cultivating not only the individual conscience, but the social conscience, to ensure a deep sense of collective responsibility.

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Essex forest in Israel

Jewish Chronicle Reporter

For the first time a forest in an English county is to be launched on October 1st to raise funds for 20,000 trees in Israel.

At a press conference at the South Woodford branch of the Essex County Council, Mr. and Mrs. Harry Fennell, who has been invited to become patrons of the fund, announced that a number of people had agreed to become patrons of the fund.

At the meeting an address was given by the Rev. Dr. J. L. Fromm, MP, who is a member of the Essex County Council, and Mr. J. L. Fromm, MP, who is a member of the Essex County Council.

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ive to eat

Mr Alan da Costa, chairman of the managing director of Empire, the restaurant chain, controls nearly 100 restaurants within the Max Joseph and Metropolitan Hotels group.

Mr. da Costa, who has been invited to become representative of the catering industry on the Government National Economic Development Council, told me: "The catering industry in Britain is better than in the United States. From the 1960s a few performances in the spring of 1963 before being banned. Neither the record already made nor the score were ever released. The credit for publishing the score of Symphony No. 13 belongs to Mr. Harold Lawrence, the general manager of the London Philharmonic Orchestra which performed it yesterday at the Royal Festival Hall under the direction of André Previn.

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INCIDENTALLY

had a single performance in Moscow in December of that year. Though Symphony No. 13 received an enthusiastic ovation from the audience there was only one review of the performance the following day and it appeared in an obscure journal. A few months later the symphony was reviewed by another Soviet newspaper, which praised the music but condemned the source of inspiration of its first movement.

"This part of the symphony artificially attempts to resurrect the so-called Jewish question," the paper pontificated.

Even after Shostakovich had made a few modifications, his unlucky symphony received only a few performances in the spring of 1963 before being banned. Neither the record already made nor the score were ever released. The credit for publishing the score of Symphony No. 13 belongs to Mr. Harold Lawrence, the general manager of the London Philharmonic Orchestra which performed it yesterday at the Royal Festival Hall under the direction of André Previn.

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Peter Ustinov and Francesca Annis, who were in London to discuss "Big Black and Poor Clare," the film in which they will star. Set in Israel, it will be shot in Tel Aviv and Sinai.

Keep writing

That redoubtable communal historian and letter-writer to the Jewish Chronicle, Mrs. Olga Somoch Phillips joins the ranks of septuagenarians tomorrow. Since the age of ten, when she won a Young Israel prize, she has been one of the most regular contributors to our columns. Her range of interests is wide—metzitz in the last century, changing marriage customs, Zangwill, the artist Solomon J. Solomon and the Baywater Synagogue, about which she wrote a book with Hyman A. Simons.

Last year she caused a mild controversy when, in a letter to the "JC," she suggested that "there is a specifically Jewish voice... both in a good and bad sense." The better type of Jewish voice, she argued, "is to me more beautiful even than what is known as the clipped English spoken by some of the purely English upper classes. The bad Jewish voice has always grated on me because it is a particular type of Cockney drawl."

We are looking forward to many more similar missives from Mrs. Olga Somoch Phillips.

New series

A new radio series about a Jewish businessman starts next month. Warren Mitchell plays a Mr. Feldman who owns 38 companies, half of which make losses. Leslie Randall, who is writing the series, plays a business efficiency expert who tries to get him to close them down.

Randall, who is not Jewish, says he invented Mr. Feldman more or less by accident. He was attempting to write a half-hour television comedy when he came up with a joke about bacon. He brought Mr. Feldman into it and the resultant dialogue took up most of the script.

There followed the series in which Feldman became the main character.

Randall says he does not know how he came to write about a Jewish businessman. "But I've just written a line which I think is hysterical. Listen: I'm trying—as the efficiency expert—to get Mr. Feldman to take some exercise. Mr. Feldman says, 'For me, raising an eyebrow is a trial of strength. As for lifting a shoulder, I nearly had to give up being Jewish.'"

Mixed score

Time magazine records that when it was known that Leonard Bernstein was composing a mass for the opening of the Kennedy Arts Centre in Washington, New York was remarked "What'll he call it? The Mizva Solemnis?"

Secret tune

Viewers who watch next Thursday's episode of the drama serial "Trial" (on BBC-2) may be struck by the unusual sound track which accompanies the story. It consists of the voice of a chazzan singing parts of the El Molé Rachamim prayer.

Cognoscenti may try to identify the chazzan in question but I can reveal that he is the Rev Chaim Granowitz, of the West End Great Synagogue.

The idea of using him came from the author of the episode, Louis Marks. The story concerns an elderly Jewish lady who happens to be a witness to something that happened on the night of the murder.

By a stroke of luck the episode just missed being broadcast on Yom Kippur, which might have been more appropriate for the prayer but would have meant that most Jewish viewers, including Mr. Granowitz and himself, would have been unable to watch.

Wrong place?

The New Year card of Mr. John Barnes, the British Ambassador to Israel, bears a picture of the Crusader castle at Akko. The castle gave its name to the detention camp in which the British Mandatory authorities held so-called illegal immigrants to Palestine.

CHRONICLER

PRINCES SUITE

at The Connaught Rooms
Great Queen Street, London WC2B 6DA
Tel: 01-405 7811

Mr & Mrs Freedman,
of Pringleton Road, Southgate
before you send out
the invitations

accept one from Jack Scott

Mr and Mrs Freedman, some time in the near future, you'll be deciding where to hold your daughter's wedding. Before you do Jack Scott would like you to accept an invitation to have drinks with him at the Connaught Rooms any night in the next four weeks; just ring and let him know which night. You see we would like you to see just what you would be getting when Jack Scott does the catering. Quietly over the past year Jack Scott has been making a name for himself, and us, for weddings and barmitzvas—large and small. A Jack Scott function isn't just food, it's an occasion. He looks forward to proving it soon to Mr and Mrs Freed

JEWISH CHRONICLE

SEPTEMBER 24, 1971—TISHRI 5, 5732

Unique solution needed

JERUSALEM'S FUTURE IS being raised at the present session of the United Nations. It comes at a time when Jerusalem is already very much in our thoughts, for on Yom Kippur the Western Wall of the Temple is a focal point of Jewish religious interest. The future of Jerusalem is one of the most controversial issues in the Middle East. But it should also be said, clearly and firmly, that Israel has no need to feel in any way apologetic about its aims and intentions are based on solid historical premises and the dictates of ordinary common sense.

First, there has been a Jewish majority in the city as a whole for just on one hundred years. This majority existed even when Jerusalem was under Turkish rule and settling there was a difficult and sometimes dangerous business. It illustrates the basic belief of Jews that Jerusalem is "their" city, the centre of their faith and very existence. Secondly, Jerusalem is the capital city of a Jewish State—no Arab State has ever regarded it as an Arab capital and King Hussein's Jordan demoted East Jerusalem from 1948 to 1987 to the status of a tourist centre-cum-military outpost. Thirdly, Jordan abused the terms of her guardianship of the Holy Places by denying Jews access to the Western Wall, by desecrating the Jewish cemetery on the Mount of Olives and by dismantling or destroying the 60-odd Jewish synagogues of the Old City.

The division of Jerusalem was un-

natural; Israel has restored its unity. The laying of mines and erection of concrete barriers was unnatural; Israel has carried out the necessary demilitarisation of the city. A unified administration has brought material progress on every front and a rising standard of living for the 65,000 Arabs of East Jerusalem. Most important of all, from the point of view of the outside world, Israel has proclaimed her protection of all Holy Places and has offered free access to them.

This is not to say there are not thorny problems to be solved. Jerusalem is a unique city, and this calls for a unique solution of these problems. Internationalisation is not the answer, for it has never proved successful or workable in more than a purely transient sense anywhere in the world. At the same time, nobody would wish to see Jerusalem divided once more, and it is highly improbable that the East Jerusalem Arabs would wish to return to Jordanian rule. An independent Palestinian State, consisting of most of the West Bank and the Gaza Strip, is a possibility, but it cannot be realised until a peace settlement at least begins to take shape. Then, indeed, a "special solution" for Jerusalem can be worked out and thought has already been given to such possibilities as "dual" Arab and Jewish municipalities, or twin capitals of East and West Jerusalem.

Israel would gladly accord special rights and the maximum of self-administration to Christian and Moslem Holy

Places. But the unity and prosperity of Jerusalem can only be guaranteed by a responsible and enlightened civil power. This, undoubtedly, Israel can provide. Although there have been some errors of judgement, with a man like Mayor Teddy Kollek at the helm fears of Jerusalem's skyline and panorama being defaced by new buildings and new roads have been exaggerated.

When the question of Jerusalem is further debated in the United Nations, it would be as well for its members to recall that they raised no protest when, under Jordanian "trusteeship," Holy Places were desecrated, freedom of movement was denied to the people of Jerusalem and the terms and spirit of UN resolutions of 1948 and 1949 were flagrantly violated. The future of Jerusalem depends on goodwill, common sense and intelligent discussion. This is what the United Nations should set out to provide.

Yom Kippur

The liturgy of Yom Kippur, the Day of Atonement, encompasses both the universalist and the domestic elements within Judaism. While, for instance, it is the day in which we first consider self-improvement, the net is cast sufficiently wide to include "the stranger in our midst." There is a balance to be attained between concern for self and concern for others. During the long medieval years of enforced Jewish seclusion, Jewry turned in on itself. Now that this seclusion has come to an end many Jews, and the young in particular, are inclined to dissipate their thoughts and energies in all directions but our own. It is right that as the bearers of the prophetic message of human justice we should speak out against injustice wherever it occurs. But in their enthusiasm for the good causes of the day, let our young people not forget their own brethren. Let them remember the sufferings of Jews in Russia and in the Arab countries. Let them sound the prophetic call for peace for the embattled people of

Israel, as well as for the people of Indo-China. Above all, let them bear the enduring ethical teaching of their own inheritance. The morning proclaims the Jewish people let the oppressed go free... when thou the naked that thou cover him and thou hide not thyself from him flesh."

Lack of leadership

Yet another attempt by the Board of Deputies to reach the Progressive-Orthodox conflict ranks is in danger of being frustrated by diehard Orthodox opposition. The new amendment to the 43 has been accepted by all the sections in so far as it concedes Reform and Liberal religious constitutional rights of consultation in the effort at reconciliation. It is flanked by a fresh demand from the Orthodox Right that the new wording make it mandatory upon the Board only to seek the guidance of its "classical authorities" (the Chief Rabbi the Haham) but also to act on religious matters. Just as the Board in Northern Ireland tried to get Protestant parliament for a people, Dr Bernard Hama and his porters are bent on ensuring an Orthodox Board for an Orthodox community. Such an attitude, if persisted in, achieve that aim by simply doing the non-Orthodox representatives.

The new deadlock is made serious by the fact that, for the time during the long-drawn-out of the Chief Rabbi and the Board under pressure from the ultra drawn their support for at least acquiescence from proposals by honorary officers of the Board for a solution. The president, too, was on his pledge given to the Progressive to pursue the original aim regardless of obstruction from the side. This is the negation of leadership. If the Board's leaders do not now affirm they will be threatening to the unity of the Board, but, in very existence as the representative organ of the whole community.

FOOD FOR THE JEWISH POOR

JEWISH CHRONICLE SUPPLEMENT
SEPTEMBER 24th, 1971

Next time you are in the East End, says Carole Field, go down to Brune Street and see for yourself



Yomtov queue at Brune Street

The people everyone else has forgotten

and rarely come to visit their old parents in Brick Lane.

Next in line was "Auntie Blooms" with a bedraggled head scarf tied in a turban round her scant grey hair. She wishes me "a gille mazal" in the Yiddish she had learnt from her Vilna-born parents. A retired dressmaker, she told me the people at the Soup Kitchen were angels who had saved her life and looked after her like a princess. She had five children but did not think it a good idea to live on top of them. It was a "finstre leben" but you had to keep on smiling.

Many old people were left behind when their children moved out of the district and some have been unable to move away from the area which has always been home. Rehousing in modern council flats may mean the comfort of central heating but it also means a much higher rent and far less left from a pension and Social Security payments for necessities of life like a loaf of bread.

Despite what have often been tragic lives, most of the Brune Street regulars still manage a smile and a joke as they pack away their weekly allocation of six eggs, a lb. of Tomor margarine, a lb. of granulated sugar, a lb. of tea, a large white loaf and a Fovis. That week's "special" was a tin of sardines

and a tin of baked beans; next week there would be a pound of rice and a jar of jam to look forward to. On Fridays, only bread is given out and Mr Joseph Morris, secretary of the organisation for the past six years, explained that it used to be chals but that was too expensive now. Rosh Hashana and Pesach are red-letter days and the Pesach distribution includes six apples and six oranges from Marks & Spencer, Marelle chocolates and wine donated by the widow of the late Manfred M. Magnus.

While I was talking to Mr Morris, a young woman in her 20s appeared hesitantly at the door. Recommended by the Spanish and Portuguese Synagogue, she had recently come back from Israel with two small children and been deserted by her husband. She showed the secretary her rent book: £10.00 Social Security, £4.85 rent, leaving her with £5.25 per week to feed and clothe herself and her two children plus all other expenses.

The Soup Kitchen never turns anyone away. Many of the "customers" are on the Jewish Welfare Board records. Some are on the long waiting lists for their homes for the aged but most struggle as long as they can to live independently. The oldest recipient is 91

and supplies are sent to twelve or fourteen bedridden people whom the Soup Kitchen workers never manage to see. Koshers Meals on Wheels deliver the Tuesday and Friday parcel for some people too old and infirm to come themselves. In other cases it is a friend or relative who collects off the bus, taking home her own and a sick friend's ration. I was reticent that the committee had not been able to find one voluntary helper who could deliver provisions for these people too ill that day to collect them themselves.

The walls of the tasteroom-cum-office are hung with the illustrious names of the Soup Kitchen's past officers and benefactors: Rothchild, Lyons, Tuck, Sassoon, Montefiore, Sleff, Wolfson and Albert Van den Bergh still remembered for his donation of one ton of margarine in those days, charity was obviously fashionable.

Today we have the Welfare State and, as joint president Mr Louis J. Mintz explained to me, nobody believes there are poor Jews any more, or people who live in such pitiful circumstances as those who came to the Soup Kitchen for help. Next time you are in the East End, why don't you go down to Brune Street, Spitalfields, to see for yourself the people everyone else has forgotten.

All material for this supplement was supplied by Food for the Jewish Poor

PERSONAL OPINION

COME BACK George Brown, all is forgiven! That must have been the reaction of many people observing the utterances and antics of Sir Alec Douglas-Home in Egypt.

Whenever Labour is in office Zionists tend to have fond thoughts of the Tories, and whenever the Tories are in office they sigh longingly for Labour, but whoever is in office the policy is the same, pro-Arab and anti-Zionist. The anti-Zionism may on occasion assume particularly blatant forms, as in the Passfield White Paper of 1939, the Chamberlain White Paper in 1939 and during the Bevin years, but the basic attitudes have remained the same. Even the Suez imbroglio was but a personal clash between Eden and Nasser and did not indicate a basic shift in policy.

Ian Mikardo and others have been able to charm Labour leaders to Zionist top tables, which has given one an illusion of friends in office. They are certainly friends out of office, but there is I repeat, nothing to separate the parties in office, and if the Tories may seem to be more openly pro-Arab it is because they don't have to live down Bevin.

We shall shortly be celebrating the quartercentenary of the death of Isaac ben Solomon Luria, the great Cabalist and mystic whose ideas are at the source of the Chassidic movement, and the Bratislava Chassidim have marked the occasion by demolishing his home in Safed to make room for a new yeshiva. It is as if Shakespeare's birthplace had been demolished to make room for a college of English literature.

Nothing, I think, so-called Chassidim can do can surprise

me, for their training—like, indeed, the training of almost anyone who attends yeshiva—includes the almost total evisceration of all aesthetic senses, but one would have thought that the local authorities would at least have checked their holy vandalism. To touch even a stone of Safed is unforgivable. To demolish something so ancient, with such historical connections, is an act of unspeakable barbarism.

A tour of Israel offers many delights, but one cannot help noticing that the townscapes are as tawdry as the landscape is magnificent.

Kibbutzim may vary in their different degrees of development and their settings, but as far as the buildings are concerned, if one has seen one one has seen the lot. The same is true of the moshavim and the new towns with their arcades of shops and poky piazzas. The older towns, such as Rishon le Zion and Petach Tikva, still have a certain mellowness, but that, too, is passing, and the old porticoed villas which gave them character are being pulled down and shoddy blocks of flats rushed up in their place.

Safed is one of the few exceptions to this creeping sameness which is the blight of Israel. It is built of local stone and rises out of the Galilean hillsides almost as an integral part of the very hills. It is one of the most beautiful and refreshing places on earth. And the spotters are busy even there.

The saga of the mamzerim has taken a new and bizarre turn.

When their situation caused a public outcry some months ago, Rabbi Nissim, the Sephardi

Chief Rabbi, proposed the formation of a rabbinical commission to review all the evidence surrounding their case. His Ashkenazi colleague, Rabbi Unterman, pushed this way and pulled that, committed by doing what he is naturally inclined to do—nothing.

But now, possibly with some nudging from Rabbi Goren, he too has suggested a review of their case, but has offered the idea as his own, to which Nissim immediately retorted by removing his support and support from the scheme.

Even an impossible law can be made workable by wise men. But what happens if both the men and the law are impossible? A personal tragedy, and a national scandal.

The Jewish Chronicle reported some months ago that American Jewish Servicemen in Britain were marrying out of the faith by the massed battalions. The B'nai B'rith, like the knights errant it is, at once came to the rescue with invitations to a September carnival at Hill House. Six of the available Servicemen accepted, 69 did not.

It is not often realised that there are many Jews who, while not wishing to abjure their faith, will take great pains to avoid the faithful and it is rather hard on a young man who has left home, joined the armed services and accepted an overseas posting, to be sought out in some remote hamlet by the long arm of the B'nai B'rith.

The six who did attend, significantly, were all sergeants, thereby displaying the fortitude the ranks.

BEN AZAI

ASK THE RABBI

Why are penitential prayers cast in the plural when one would appear to ask for personal forgiveness for sin and why are the prayers recited aloud?

The two questions, as perhaps you intended to imply, are interconnected. Many of our teachers point to the idea found in the Talmud that man should be so ashamed of his sins that he never confesses them when others can overhear. In public worship there is always the danger that others may overhear, so a stereotyped form of confession is used.

There is the further important idea that all standard prayers are in the plural form because we are part of one another. We do not pray only for our own needs but for those of the community as a whole, and this applies to our spiritual as well as our material needs. This is what congregational prayer is all about.

For all that, there is nothing to prevent the individual privately expressing his own needs and voicing his own confession. Indeed, this is advocated by the Jewish masters of prayer. But this more intimate aspect of the life of prayer should be kept strictly private as a matter between man and his Creator and here no one else should be allowed to intrude.

Why is the shofar blown during the month of Elul?

The obvious answer is in preparation for the approaching Days of Awe. As Malmonides

Readers' questions on Jewish belief and practice will be answered in this column every week. They should be addressed to "Rabbi," Jewish Chronicle, 25 Finsbury Street, London, EC2A 3DF. Answers are intended for general guidance only.

has said, it is the noise of the shofar sounds to the spirit of man awake to the mind and heart. It is an appropriate idea in the mind and heart to take leave of the old year and resolve to do better in the new. The custom, however, is not referred to in the sources and is a later development but one that has taken root.

I am informed that all in the house must be kosher after seven years—correct?

When the letters of the word mezuzah become faint or illegible, the mezuzah must be replaced. It is not longer kosher. But there are many instances in Jewish law where one acts on presumption and normally it can be summed that since the mezuzah was purchased, it was kosher. However, many titles argue that after years the presumption of good deal of its strength is examined to see if it is, if it is, of course, there is no need to replace the mezuzah.

I have been informed that berries and similar things are considered trefe. Is that correct?

They are certainly not trefe. I can only think of that whoever told you that there are some fruits which are trefe. But these are not detected and removed so that there is no reason for declaring them trefe.

WHERE HAVE ALL the poor Jews gone? They've gone to Brune Street, anyone?

Last week I made a shocking discovery about our affluent Anglo-Jewish community: round the corner from Pettit Lane, in Spitalfields, there is still Soup Kitchen for the Jewish Poor. Founded in 1854, today in 1971, when population as a whole enjoys a comfortable standard of living, every Tuesday and Friday over 250 families living below the poverty line in the East End, come up for a handout of bread and groceries.

They wait their turn patiently, with their shabby clothes and tattered cardigans, mostly old and ill. Men like Hyman Jeffreys who at 78 looks like a 90-year-old man. His wife aged 88 who has been blind for two years. Chronic rheumatism forced him to retire from his job as a clerk. When he was recommended to the Soup Kitchen, his first remark was: "God forbid that he should be poor. He had very little to tell me but his children who are all scattered



President Louis J. Mintz: "I don't believe there are poor Jews any more."

Hundreds of hungry Jews queue for bread

"O POVERTY, THOU art a bitter sting! Happy are they who have the means and the heart to assuage its miseries!"

This sounds as though it could have been written in the Victorian era, and in fact, it was. It was penned by the Jewish Chronicle journalist who reported the opening of the Soup Kitchen for the Jewish Poor in January, 1854, a time when Charles Dickens was likewise deploring the sufferings of the poor in the Metropolis.

Dickens would not recognise his London if he were to return today. Even the contemporary Anglo-Jews who were brought up, often in poverty, in London's East End scarcely recognise it when they drive there from their present homes in NW London, to attend to business, shop in Petticoat Lane or lunch at Blooms.

The slums are being demolished; new buildings loom in gleaming glass and concrete.

But among the changing vistas of the twentieth century the face of poverty remains unchanged. The "bitter sting" is as bitter as ever, and the Soup Kitchen remains as necessary, and caters for as many hungry families, as when it was first established over a century ago.

There was nothing, at that time, to suggest that the Soup Kitchen would live to become one of the oldest surviving Jewish charities of the Welfare State.

It made its appearance without fanfare. Its initiation was no novelty; the pages of the "JC" at that time were thick with advertisements soliciting help for the poor of the community.

The first mention of the Soup Kitchen came in the "JC" issue of January 18, 1854, in an inconspicuous paragraph sandwiched, inconspicuously enough, between a humorous sketch and a marriage announcement:

"A few gentlemen associated themselves for the purpose of endeavouring to establish a Soup Kitchen for the immediate supply of soup, bread and meat, twice a week, to the necessities of the Jewish community of all classes, and we are truly happy to state that a hearty response has been made to the appeal, for upwards of £100 has already been subscribed for the above laudable purpose, and the following people have kindly consented to accept office, viz.: Mr Philip Beyfus, president; Mr Henry

Lyons, of Holloway, vice-president; Mr Meyer Meyer, of Ston House, Clapton, treasurer (who has liberally subscribed £20); and Mr S. M. Lazarus, hon. secretary.

"Several gentlemen have promised to act on the committee, as soon as preliminary arrangements are arranged, when it is intended to call a public meeting at Sussex Hall, and solicit the co-operation of the benevolent, to carry out so desirable an object at this inclement season of the year and extraordinary high price of provisions."

The gentlemen concerned did not waste time for the preliminaries to be arranged for the public meeting to be called. In the next issue of the "JC" it was reported that funds had been distributed to 800 "objects of distress". A week later the "JC" reported the distribution of food to 1,000 needy people at the Soup Kitchen's premises



No one is turned away. A face at the window: a gift of bread and other basic

'Everyone who is hungry for him come and eat'

THE SOUP KITCHEN: JUST NECESSARY, NOW AS IN THE DAYS OF YORE, SAYS PAMELA MELNIKOFF

Passover

They come three hours early to shuffle hopefully at the serving hatch



Little extras for Passover. "Good" Yomtov means there is food in the larder

for all who enter its doors, and a pound note for each of the "regulars," so that they can buy their own Passover "extras." No one is ever turned away.

"I would rather," the appeals chairman, Mr David Land, told me during one such distribution, "give food to someone who is not really entitled to it than risk refusing someone who is genuinely in need." As he spoke a small, shabby, middle-aged woman, not one of the accredited "regulars" rushed up to him and clutched desperately at his sleeve. "I've just come out of hospital; I've got no parents, and I've nothing in the house for Yomtov," she pleaded. She was served.

FOOD TWICE A WEEK

Watching the Passover distribution, one might tend to forget that this (together with the Rosh Hashana distribution) is only the highlight, as it were, of the Soup Kitchen's activities. The ordinary, work-a-day distributions take place regularly, twice a week... potatoes, groceries, and as much bread as the recipients need.

But there is something festive, amid all the misery, about the distributions that precede the Festivals. Warm handshakes and cries of "Good Yomtov" are exchanged across the serving-hatch. For these poverty-stricken old people, a "good" Yomtov is one where there is food in the larder. Their "Next year in Jerusalem" could more accurately be defined as next year in the waiting-hall of charity.

Where do they come from, these 800 families who, in this Welfare State, still depend on the charity of their coreligionists for their very bread? They are drawn from many parts of London, but mainly from the East End, where they live in meagre rooms whose rent nevertheless swallows up the greater part of their pensions.

Many are very old; some are blind or infirm or disabled, others merely unemployed. Sometimes only temporary relief is needed. "I've just got a job," I heard one man announce at the last Passover distribution. "I shan't be coming here any more."

But for most of the others there exists no such hope. They have been coming here for years; for many years some of them, and their only hope now is that they may live till next year to receive Yomtov alms again.

In one corner of the Soup Kitchen's storeroom-cum-office, whose walls are hung with the portraits of past presi-

Throughout the years the number of families receiving help from the Kitchen has been fairly constant; at present stands at about 800, all constantly "renewed" by the Jewish Welfare Board.

Through the years, too, the nature of the leading philanthropists of the Jewish community has remained equally constant. Some of the communal leaders who give rise and support that Institution are descendants of those whose lives were literally saved by the Soup Kitchen after they had arrived, hungry and penniless, in a seemingly cold and unkind land.

Today the pattern of poverty has changed. The new "clients" of the Kitchen are mainly the aged and the old people who cannot find places in homes, who are childless, or whose children are "simply not interested."

Some live on their old age pensions, others who are not British subjects not even have that. Most of them receive National Assistance. When they have paid their rent there is nothing left to spend on food.

In 38 Mansell Street, Goodman's Fields, "Such cases of unparalleled misery," wrote the reporter, "never before came under our notice."

"On this occasion relief was given to 250 persons producing tickets—none receiving less than one quart of soup, half a pound of meat, and one pound of bread; while in the case of families, double that amount was given."

"The gentlemen who attended the distribution were, however, necessitated to give relief to numbers who were not possessed of tickets. At least 100 were compelled to go away without relief, the funds not permitting a greater quantity. . . . We partook of some of the soup and can answer for its excellence."

PENILESS REFUGEES

The Soup Kitchen was originally set up to help coreligionists, who, fleeing from pogroms, arrived in London penniless and were unable to obtain employment. Very likely its sponsors looked on it as a temporary measure, which would come to an end when the refugees had been integrated.

In 1903 the far-from-defunct Kitchen, after two or three changes of address, moved to 17/19 Butler Street (now known as Brune Street), where it has remained to this day. In 1916 the Kitchen was still ladling out soup (and chafing at rationing restrictions) and unemployment was still a problem.

Until 1939 the institution remained literally a kitchen, where soup was cooked and either eaten on the premises or taken away in steaming cans. Then, with the advent of the Second World War, and rationing, it was found impossible to continue the soup allocations, and available foodstuffs were distributed instead, in return for ration-card coupons.

The kitchen area of the Butler Street premises was closed and never reopened. Today this section of the building is let, mainly to tailors and ice-cream manufacturers, bringing in a net income of £3,500 a year for the charity.

Instead of soup, applicants now receive a twice-weekly allocation of bread and groceries with special distributions of delicacies for the Festivals and a small monetary allowance, with which they can buy their own Yomtov "extras."

The Joint Presidents
and the Committee of
Food for the Jewish Poor
wish to bring this noble cause
to the attention of all readers
and friends, and hope they
will give it their support.

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May we appeal to all Solicitors,
Accountants and others who are
asked to advise in connection with
the preparations of wills or the
distribution of charitable funds to
include in your thoughts
Food for the Jewish Poor

woman's page

The trouble with
Yom Kippur

ENA BROWN

A generation ago Kol Nidre drew full houses. Nowadays there are not only vacant seats but vacant faces at the service.

Is the Yom Kippur message getting through to today's generation? If not, what is missing? Why, although it is still the most solemn date in the Jewish calendar, does it no longer seem to make its former impact?

I think that in the first place the sheer weight of sin tends to reduce the forcefulness of Yom Kippur services. There are so many sins that surely we cannot feel involved in them all personally. If we cannot identify with "the sins wherein we have sinned by breaking off the yoke," if we do not feel ourselves to be "workers of iniquity" we must surely suffer the sense of alienation from the service.

What is more important, I believe, is the change today in society's attitude to sin. Sin is a product of its environment and

as society alters, so does its moral climate. The sins of one generation are tolerated, if not accepted, in the next generation. Sins which were once hushed whispers now about clearly from our TV sets and newspapers.

What is more, we have transferred the accent from punishment to education. Nowadays we try to improve rather than reprove. So we have, legally at any rate, rejected "corporal chastisement," "the punishment of forty stripes" along with "stoning, burning, beheading and strangling" since we are trying to do away altogether with punishment for its own sake. At least, that is the idea, though not everyone need necessarily agree with it.

Of course sin, *ipso facto*, has not changed so much as our view of it. Formerly, crime was equated with punishment. You broke the rules, you were punished. Nothing could be simpler. Today, we try to combat sin, not to beat, but to educate it out of existence. We want to know, for example,

would Cain have benefited from reform school, and why does Jacob want to put one over on Esau.

The purpose of Yom Kippur to be sure is not to examine motives or plan reforms. It concentrates on sin and confession. It is true that this does fit into the spirit of today in that it is public confession. By making sin communal, not individual, it underlines the responsibility of the community and of the individual's part in the community.

But this is not enough. Confession can only be a preliminary to improvement. The trouble with Yom Kippur would seem to be that it is too negative. People need a goal. Confession, atonement, forgiveness do not provide this.

By all means let us clean out our consciences once a year and put them back tidily. But perhaps on Yom Kippur we might also programme our thoughts in the direction of future good rather than dwelling too indulgently on the misdemeanours of our past.



Romanio Hal by Marida makes a sweeping gesture of tapestry and fake sheepskin. Seen at Bourne and Hollingsworth and D. H. Evans, in London's West End at £3.90

Dear Madam,

I am a regular shool-goer, not like some I know who a year. Yet I cannot for the life of me see that any good is served by expecting us, especially the women, to stay day in the synagogue on Yom Kippur. The service is boring, and only the men take an active part. Surely a more an evening service with an interval, no less pious, at home be a quite suitable way of spending Yom Kippur.

(Mrs) R.

London, N.10.

COOKERY

FINE FOR THE FAST

EVELYN ROSE

As the meal before the Fast starts almost mid-afternoon, I think it's useful to serve a meal that requires no last minute attention. I usually serve a casserole of fowl (already jointed for easy serving), a rice pilaf and a frozen vegetable. Soup beforehand must have kneidlach, and afterwards, a really fruity salad that has been chilling well since morning.

I find that cups of tea take the edge off masculine appetites when the Fast is over, and a light fish meal is what they like best; but for that first blessed drink, a really moist home-made sponge cake makes ambrosial eating.

FLUFFY KNAIDLACH

If you prefer a really firm (I won't say "hard") knaidl, follow the recipe exactly, but add an extra spoonful of meal.

Ingredients

2 slightly rounded tablespoons soft chicken fat (not melted); 2 large eggs; 4 tablespoons chicken soup or water; 1 teaspoon salt; 1 oz. (3 rounded tablespoons) ground almonds; 4 ozs. medium meal (about 5 heaped table-spoons).

Method

Cream or whisk fat and eggs together until smooth, then stir in soup and seasonings, followed by ground almonds and meal (keep 1 tablespoon meal back and add only if necessary). Mixture should look moist, be stiff but stirrable, and not firm enough to form into balls. Chill 1 hour.

With wetted palms, form into

soft balls. Drop into a large pan of simmering salted water. Bring to boil, turn down light to simmer, cover and simmer 40 minutes. Strain into soup and leave till needed. Makes 16 balls.

YOMTOV FRUIT SALAD

The delicious lemon asyup makes this fruit salad most refreshing.

Ingredients

Syrup: 4 ozs. sugar; 3 tablespoons water; juice of a lemon and any juice from fruit; 1 tablespoon Kirsch or Curaçao. Dissolve sugar in the water, simmer for 6 minutes, then add the lemon juice, any fruit juice and liqueur.

Fruit: 2 large oranges, sliced; 2 large peaches, sliced; 2 large Cornish pears, peeled and sliced; 4 dessert plums, peeled and sliced; 1 small, very ripe melon, cubed; 1 lb. grapes.

Method

Pour hot syrup over the fruit. Leave in a cool place. Just before serving, add the 1 lb. of very sweet seedless or deplumped grapes.

Note: Variation—omit liqueur and add 2 tablespoons raspberry jam to the hot syrup.

PLAVA

This keeps moist for several days; leftovers can be topped with fruit and cream.

Ingredients

5 large eggs; 10 oz. caster sugar; 6 oz. plain flour; pinch of salt; 2 tablespoons orange-flower water or lemon juice.

Method

Separate the egg yolks from the whites. Divide the sugar into two equal quantities of 5 oz. each. Put one amount of sugar into a bowl with the egg yolks, whisk with an electric beater till white and thick. If no electric beater is available, stand the eggs and sugar in a bowl over a pan of very hot, but not boiling, water and whisk till thick and white; add the orange flower water or lemon juice.

In another bowl, whisk the whites until they hold firm and glossy peaks. Gradually beat in the sugar until a firm meringue is formed. Finally fold in the sifted flour. Put into a deep loose-bottomed 9 inch round cake tin, which has been oiled and lightly sprinkled with sugar. Sprinkle a thin layer of sugar over the surface of the cake. Bake in a moderate oven (Gas No. 4, 350°F.) for 1 hour 10 minutes. Leave in the tin until cold, then remove. Store wrapped in foil. Freezes very well.

The cake can also be baked in a 12 x 10 x 2 1/2 in. baking tin and will take approximately 60 minutes or until the top is firm to very gentle pressure and the cake has shrunk slightly from the sides.

Please write, don't phone, your inquiries to Woman's Page, Jewish Chronicle, 25 Finsbury St., London, EC2A 1LT. Enclose a stamped addressed envelope for reply.

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London area

BRICKMAN—Mrs. Frankie Brickman extends to her dear parents, relatives and friends a happy New Year and well over the Fast.

BRIGHT—John and Anne Bright and family, of 219 Jubilee Street, E.1, with relatives and friends a happy New Year and well over the Fast.

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Mr. M. Lavy, family and staff wish all clients and friends a happy New Year and well over the East.

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The life-guard rules in Netanya

SHOSHANA BIRNBAUM
(aged 15)

To some, Netanya is just an insignificant dot on the map half way between Haifa and Tel Aviv. Others may remember it as a large British recuperation camp during the Second World War. But how does it appear to me, now that I've joined it as a new resident?

The permanent inhabitants of Netanya are not swallowed by the tourists, despite the fact that these come flocking yearly in their thousands. Netanya's citizens enjoy their town as much as anyone else.

One of their greatest pleasures is to stroll around the town. On a Saturday night the streets are full of milling youths teasing the drivers by deliberately obstructing the vehicles and almost invariably eating a falafel.

The beach in Netanya, one of the finest in Israel, is the magnet which draws not only the foreign tourists but also Israeli and Arab holidaymakers. On Friday, the Moslem Sabbath, curtained black taxis arrive from Ramallah and Tulkarm. Groups of heavily wrapped and veiled Arab women squat between the trees on the sea front, or waddle down the steps to the beach, their offspring dangling behind them like a long chain.

I have never noticed any tension between the Arab and Israeli bathers. I myself have joined in Arab-Israeli ball games. At one o'clock the pizzas appear and the bare-footed children crouch eating their hot pickles, their white teeth gleaming in the sunshine.

On Saturday Israelis predominate. There are two distinct



A section of the beach at Netanya

types to be seen on the Sabbath morning, the first heading for the beach, the second for the synagogue.

I often thought that if one lived by the sea one would tire of swimming as a pastime. Not so in Netanya. During the summer holidays the girls turn up punctually every day on the beach as if they were reporting to the office. The only ones who are seldom seen on the beach are the mothers.

Not uncommon is the comment, "I have lived in Netanya two years and I haven't even had time to go to the beach yet."

One of the greatest attractions of the Netanya beach is the artificial break-water which transforms the rough waves into a calm, vast lake. The sands are

soft and silky, reminding me of fine brown sugar. In the evening the beach is flood-lit and the youth gather there to hold camp-fires.

Undoubtedly the job which carries most prestige in Netanya is that of the life-guard. He sits in the observation tower like a king, megaphone in one hand, Coke in the other. He is surrounded by a harem of bikini-clad girls and spends his time constantly barking out orders to those drifting too far out or playing on the rocks. The only trouble is that he always talks in idiomatic Ivrit, which is rarely, if ever, understood by the international swimmers.

Netanya is still a city of small shops and tradesmen. The supermarkets have not yet conquered this seaside resort.

I still remember how impressed I was on my first visit to the shoe-maker. There he crouched on the floor buried in heaps and heaps of shoes. No order, no labels. As a gesture he handed me a crumpled specimen of newspaper to wrap my shoes in, but I was too busy surveying the shop to accept it.

By his side sat an old grandma gabbling at him in Yiddish, quite incomprehensibly. I wondered whether he spoke Ivrit. "Shall I leave my name?" I asked. "No, no," he assured me kindly. "We'll find them." And he pointed vaguely in the direction of the enormous pile.

These are just some of the things I love about my new home.

Young Israel League

My name is
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I enclose P.O. 10p for a badge
Send the coupon to Junior Chronicle, Jewish Chronicle, 25 Farnival St., London, EC4A 3TR

Carousel stories Can we still keep the scout's promise?

An entirely new series of paperbacks for children, under the "Carousel Books," has been launched by Transworld Publications. The new series, others are stories; both types are aimed at the eight to ten age group.

We gave a selection of the books to "Junior Chronicle" readers for review. This week fifteen-year-old Anna Kochan and twelve-year-old Susan Lightman write about the books they received.

Susan Lightman writes: "The Pet Shop," by Martha Robinson, is a family story about three children, Cliff (11), Miranda (8) and Ronnie (4). They live next door to a pet shop and make friends with its owner, Mr. Pet-ravie.

Mr. Pet-ravie owns, among other animals, a monkey called Tony who can bite and frequently does. One day Tony escapes and the three children set off in search of him.

They chase him into a hospital, where he has a huge meal of floor polish and syrup. Then he runs off and climbs up a tree where no one can reach him.



From 'The Pet Shop'

However, the doctor's dog, a fierce creature, arrives on the scene and Tony is so frightened that he creeps into Miranda's arms to be rescued.

So the story ends happily. "Operation Sippack," by Rumer Godden, tells the story of a Cypriot boy called Rifat who lives on a small farm. He is given a donkey to look after by some United Nations soldiers.

The donkey's name is Sippack. Rifat and Sippack together work out a plan to rescue Rifat's father from the Greek Cypriots who have taken him prisoner. The operation is successful and as a reward Rifat is allowed to keep Sippack as his very own donkey.

Rifat and Sippack are lovable characters, and both this and the touching loyalty of Rifat to his father make this book worth reading.

"The Vanishing Point," by Doreen Norman, is a science-fiction story about a girl from space.

The book begins with an ordinary girl, Hazel, looking at herself in the mirror and noticing something very strange about her reflection.

The reflection is, in fact, not of herself but of a space girl, who explains that she had to make a crash landing on Earth as her space ship broke down.

Hazel tells her cousin Simon about this. He lends the space ship and then the girl returns to her planet. She wants Hazel, to come, too, but the Earth girl cannot bring herself to leave her home.

This is a strange and gripping story—full of imagination.



From 'To Vanishing Point'

Anna Kochan writes:

Historical novels are ways of learning history. In the Carousel series, the story of Maude Reed, Norah Lofis, and "Havah Warrior," by Ian Serrall, are excellent examples of this.

Maude Reed's story is set in the fifteenth century. The heroine is the daughter of a wool merchant and, as a custom in those days, she is sent at the age of eleven to the big medieval castle.

There she is taught to dress and how to behave, for the purpose of finding a husband. However, this is not all what Maude sought in life.

She had always wanted to become a wool merchant, so, after spending months at the castle, she escapes. The escape is successful but when she returns home she finds that, in horror, everything has changed.



From 'Operation Sippack'

It tells the story of a prince, Havelock, and a princess, Goldwyn, whose respective fathers, King of Denmark and the King of England—die when their children are merely babies and young to reign.

Both young children are thrown into prison as kingdoms are taken over by wicked earls. Havelock escapes, marries Goldwyn, and they both claim the kingdoms which are rightfully theirs.

month saw the scouts' national jamboree in an event held every year—to which 40,000 scouts rallied. What is the movement's Jewish members?

The scent of wood smoke in the air. The glow of firelight always to share. . . .

doubtful whether those World War soldiers from battle with the lines of "Lill Marlene" had their scouting in mind. But to Brian, chairman of the Jewish Advisory Council, the song of scouting's spirit more anything.

There's another kind of song in the bitter-sweet of the Jewish scout. Could the Jewish scout be dying?

According to Mr. Lechem scout, the Jewish community is now being a flourishing entity. Britain has half a million including cubs and ventures between the ages of eight

are about 4,000 Jewish scouts belonging to some 25 scout groups with an average membership of between 60 and 100.

"The fact is that scouting as a whole is some six times more successful than in the Jewish community," Mr. Lechem says.

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The go-ahead has been given for the building of an extension to Donisthorpe Hall, the Leeds Home for Aged Jews, in Shadwell Lane, which will house another 15 to 20 residents.

Building will start at the end of this year and it is hoped to be completed by the summer. This will bring the total accommodation of the home to 180.

The men of the 304th City of Glasgow Field Hospital and other units, stationed at Hohne, three miles from Belsen, had asked that a wreath in their name should be

laid at the Israel memorial by Colonel Naddell.

"There was a hushed and reverent silence during the whole ceremony," said Colonel Naddell, "but when the blue and white wreath was laid and I turned to take the salute, I was most moved to see that more than half of this contingent of grown-up men were in tears."

Colonel Naddell is a Deputy Lieutenant of the City of Glasgow, an officer of the Knight of St John of Jerusalem and a former worshipful master of the freemason lodge Montebore.

To enlarge the local scene, the Leicester and Nottingham Jewish communities have arranged an exchange of advances information about social and cultural events. Less than an hour's drive links the two cities. By the pooling of ideas and personalities it is hoped to stimulate life in both communities.

More Home News on page 33



Jewish scouts busking in the glow of firelight

image of scouting which puts people off? Not at all, he says. "This is now far from the truth."

"The aim of the movement is to encourage the physical, mental and spiritual development of young people, so that they may take a constructive place in society."

It is a system which provides unique opportunities for comradeship and adventure in which Jewish boys are frequently disbarred from participating. Why? Because the

What then? Is it because Jewish sons are over-indulged at home? Again no, says Mr. Lechem.

Although the only fault here is that Jewish mothers do not tend to encourage their sons to persevere if at first they find they don't like scouting."

In his opinion the reason is that scouting is, by its very nature, a world-wide brotherhood, with groups being part of a district and districts belonging to a county.

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GLORIA TESSLER



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Shabbat laws tend to prohibit them. Week-end activities like camping, require considerable readjustment to the needs of Shabbat and kashrut. But hearing this in mind Mr. Lechem believes that there is no reason why more Jewish communities could not stimulate interest in giving their sons a healthy approach to life through scouting.

There's another problem, though, facing the world of scouting which is not a purely Jewish one. It's the difficulty of finding suitable youth leaders.

An average scout group requires up to eight leaders and many a parent who has just popped in to watch his son in action has found himself becoming a permanent member of the business committee.

Scouting loses most members at two vulnerable ages — at eleven, when they don't necessarily make the successful transition from cubs to the more adventurous life of a fully fledged scout, and at 18, when studies may totally absorb them.

The first Jewish scout group was formed in 1908 — a year after the movement began. It was called the 2nd Stepney, which

later became known as the 1st East London.

Many famous "old boys" pioneered it — notably Philip Goldberg, for many years secretary of the United Synagogue. Sixty-three years later, ran we avoid the demise of Jewish scouting?

"Faced with the responsibility of organising youth activities, the Jewish Scout Advisory Council believes that Jewish groups must have their scouting on a positive religious background," says Mr. Lechem. "This is where the help of the communities and the active support of synagogues are needed."

As far as girl guides are concerned, the problem seems less acute. There are many more Jewish guides because of the movement's autonomous nature.

For example, both guides and brownies are entirely separate and not tied to groups, which creates greater penetration and does not require so many helpers. "A brownie or guide camp can operate successfully on just two people and doesn't need to involve parents," says Mr. Lechem.

Surely a point for future members of Women's Lib to remember.

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Many famous "old boys" pioneered it — notably Philip Goldberg, for many years secretary of the United Synagogue. Sixty-three years later, ran we avoid the demise of Jewish scouting?

"Faced with the responsibility of organising youth activities, the Jewish Scout Advisory Council believes that Jewish groups must have their scouting on a positive religious background," says Mr. Lechem. "This is where the help of the communities and the active support of synagogues are needed."

As far as girl guides are concerned, the problem seems less acute. There are many more Jewish guides because of the movement's autonomous nature.

For example, both guides and brownies are entirely separate and not tied to groups, which creates greater penetration and does not require so many helpers. "A brownie or guide camp can operate successfully on just two people and doesn't need to involve parents," says Mr. Lechem.

Surely a point for future members of Women's Lib to remember.

Shabbat laws tend to prohibit them. Week-end activities like camping, require considerable readjustment to the needs of Shabbat and kashrut. But hearing this in mind Mr. Lechem believes that there is no reason why more Jewish communities could not stimulate interest in giving their sons a healthy approach to life through scouting.

There's another problem, though, facing the world of scouting which is not a purely Jewish one. It's the difficulty of finding suitable youth leaders.

An average scout group requires up to eight leaders and many a parent who has just popped in to watch his son in action has found himself becoming a permanent member of the business committee.

Scouting loses most members at two vulnerable ages — at eleven, when they don't necessarily make the successful transition from cubs to the more adventurous life of a fully fledged scout, and at 18, when studies may totally absorb them.

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Sit down, you're rocking the boat! Not that it worried the 100 members of the Jewish Lads' Brigade who sailed up the Thames the other day aboard their merry Discofloat. All London companies were represented, and the girls (of course) came too

VIEWPOINT

Is there a God?

by SHARON DJANOYI
(aged 11)

Is there a God? This question has been raised time and again, with some arguing that there was, and still is, a God somewhere and others unconvinced, saying that the God of all men never existed and never will.

But if there never was a God, who started off this whole Universe? People will say it was there all the time, but the planets we know and study today were not "just there."

They were "formed" in different ways, some from gases in the air and others from molten rock. But gases and rocks have to be made by some great power.

Everything that goes to take up the galaxies was made by some force, some power, but this power is invisible to us, so the people nowadays say "if your God exists, where is he?"

This is one of the foremost arguments put forward by people of all ages and races who want to believe in a God they can see, not in a God that can present no proof that He exists and no proof that He will live and no proof that He will create over our planet.

and is there when we need him to help us.

Like a newspaper press he works at night and can only be seen by the men that work with him. But, unlike the press, he withdraws into his shell in the morning, although he continues to watch over us.

But what man wants to be ridiculed by his friends and associates because he believes in a god that no one can see?

Our only proof that a great force did start our world is a proof that every man, woman and child can see for himself or herself.

Look around you at the world. All over the place are people, people with different opinions, different outlooks, but still they go to make up the populace of this, our mother planet Earth, and they form a living proof of what our world was founded on.

There must have been a God, somewhere, somehow, or if not a person, just a force, current that we have adopted and called GOD.

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NEWS—continued

Liverpool King David

pointment

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Leeds family life praised

From our Correspondent

High praise for Jewish family life was made by the deputy Lord Mayor of Leeds, Alderman A.

